

A N
E X P O S I T I O N
O N T H E
B O O K
Liturgies &c O F
C O M M O N P R A Y E R,
And ADMINISTRATION of the
S A C R A M E N T S,
AND OTHER

Rites and Ceremonies of the Church,
According to the U S E of
The Church of England:

Together with the
P S A L T E R or P S A L M S of D A V I D,
Pointed as they are to be sung or said in Churches;
W I T H
N O T E S, Practical and Explanatory.

I will pray with the Understanding.
1 Cor. xiv. 15.

S H E F F I E L D:
PRINTED for W I L L I A M W A R D.

996
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EXPOSITION
ON THE

BOOK

COMMON PRAYER

And ADMINISTRATION of the

SACRAMENTS



Rites and Ceremonies of the Church

The Church of England

Edited by

PSALTER of PSALMS of DAVID

Printed by the Rev. J. G. Nichols

1841

NOTES

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**Proper LESSONS to be read at MORNING and EVENING PRAYER,
On the *Holy-Days* throughout the Year.**

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Saint Andrew</i> -	- Proverbs 20	- Proverbs 21	<i>Monday in Easter Week.</i>	- Exodus 16	- Exodus 17
<i>St. Thomas Apostle</i> -	- - 23	- - 24	1 Lesson -	- Matthew 28	- Acts 3
<i>Nativity of Christ</i>			2 Lesson -		
1 Lesson -	Isa. 9 to verse 8	Isa. 7 v 10 to v 17	<i>Tu. f. Easter Week</i>	- Exodus 20	- Exodus 32
2 Lesson -	Luke 2 to ver. 15	Titus 3 v. 4 to v 9	1 Lesson -	- Luke 24 to v 13	- 1 Cor. 15
<i>Saint Stephen.</i>			2 Lesson -	- Ecclesiasticus 4	- Eccles. 5
1 Lesson -	- Proverbs 28	- Ecclesiastes 4	<i>Saint Mark</i> -		
2 Lesson -	Acts 6 ver. 8 and (ch 7 to verse 30	Acts 7 v 30 to v 55	<i>S. Philip S. James</i>	- Ecclesiasticus 7	- 9
<i>Saint John.</i>			1 Lesson -	- John 1 ver. 43	
1 Lesson -	- Ecclesiastes 5	- Ecclesiastes 6	2 Lesson -		
2 Lesson -	- Revelations 1	Revelations 22	<i>Ascension-Day.</i>		
<i>Innocents-Day</i>	Jer. 31 to v. 18	- Wisdom 1	1 Lesson -	Deuteronomy 10	- 2 Kings 2
<i>Circumcision.</i>			2 Lesson -	Luke 24 verse 44	Ephes. 4 to v 17
1 Lesson -	- Genesis 17	Deut. 10 ver 12	<i>Monday in Whit-</i>		
2 Lesson -	- Romans 2	- Colossians 2	<i>sun Week.</i>		
<i>Epiphany.</i>			1 Lesson -	Gen. 11 to ver 10	Num 11 v 16 to v 30
1 Lesson -	- Isaiah 60	- Isaiah 49	2 Lesson -	1 Corinthians 12	1 Cor. 14 to v. 26
2 Lesson -	Luke 3 to ver. 23	John 2 to ver 12	<i>Tuesday in Whit-</i>		
<i>Conversion of St. Paul.</i>			<i>sun Week.</i>		
1 Lesson -	- Wisdom 5	- Wisdom 6	1 Lesson -	1 Sam 19 ver. 18	Deuteronomy 30
2 Lesson -	Acts 22 to ver. 22	- - Acts 26	2 Lesson -	1 Thes. 5 ver 12 (to ver. 24	1 John 4 to v. 14
<i>Purification of the Virgin Mary</i>	- Wisdom 9	- Wisdom 12	<i>Saint Barnabas.</i>	- Eccles. 10	Ecclesiasticus 12
<i>Saint Matthias</i>	- - 19	Ecclesiasticus 1	1 Lesson -	- Acts 14	Acts 15 to ver 36
<i>Annunciation of our Lady</i>	Ecclesiasticus 2	- 3	2 Lesson -	- Malachi 3	- Malachi 4
<i>Wednesday before Easter.</i>			2 Lesson -	- Matthew 3	Mat. 14 to ver 13
1 Lesson -	- Hosea 13	- Hosea 14	<i>Saint Peter.</i>		
2 Lesson -	John 11 verse 45		1 Lesson -	Ecclesiasticus 15	Ecclesiasticus 19
<i>Thursday before Easter.</i>			2 Lesson -	- Acts 3	- Acts 4
1 Lesson -	- Daniel 9	- Jeremiah 31	<i>Saint James</i> -	Ecclesiasticus 21	Ecclesiasticus 22
2 Lesson -	- John 13		<i>St. Bartholomew</i>	- 24	- 29
<i>Good Friday.</i>			<i>Saint Matthew.</i>	- 35	- 38
1 Lesson -	Gen. 22 to ver. 20	- Isaiah 53	<i>Saint Michael.</i>		
2 Lesson -	- John 18	- 1 Peter 2	1 Lesson -	- Genesis 32	Daniel 10 ver 5
<i>Easter Even.</i>			2 Lesson -	Acts 12 to ver. 20	Jude ver 6 to v 16
1 Lesson -	- Zachariah 9	- Exodus 13	<i>S. Simon S. Jude</i>	Ecclesiasticus 51	- Job 1
2 Lesson -	Luke 23 ver. 50	- Hebrews 4	<i>All Saints.</i>	- Job 24 25	- 42
			1 Lesson -	Wis. 3 to v 10	Wis. 5 to ver 17
			2 Lesson -	Hebr. 11 v 33 & chap. 12 to v 7	Rev 19 to ver. 17

Proper PSALMS on certain Days.

	MATTINS.	EVENSONG.		MATTINS.	EVENSONG.
<i>Christmas-Day</i>	- Psalm 19 - 45 - 85	- Psalm 89 - 110 - 132	<i>Easter-Day</i>	- Psalm 2 - 57 - 111	- Psalm 113 - 114 - 128
<i>Ash-Wednesday</i>	- 6 - 32 - 38	- 102 - 130 - 143	<i>Ascension-Day.</i>	- 8 - 15 - 21	- 24 - 47 - 108
<i>Good-Friday</i>	- 22 - 40 - 54	- 69 - 88	<i>Whitsunday</i>	- 48 - 68	- 104 - 145

**Proper LESSONS to be read at MORNING and EVENING PRAYER,
On the *Sundays* throughout the Year.**

<i>Sundays of Adv. nt.</i>	MATTINS.	EVENSONG.	<i>Sundays after Easter.</i>	MATTINS.	EVENSONG.
The first. -	Isaiah 1	Isaiah 2	- 4	Deut. 6	Deut. 7
2 -	5	24	- 5	8	9
3 -	25	26			
4 -	30	32			
<i>Sundays after Christmas</i>			<i>Sunday after Ascension-Day</i>	12	13
The first. -	37	38	<i>Whitunday.</i>		
2 -	41	43	1 Lesson -	16 to v 18	Isaiah 11.
			2 Lesson. -	Acts 10 verse 34	Acts 19 to v 21
<i>Sundays after Epiphany.</i>			<i>Trinity Sunday</i>		
The first. -	44	46	1 Lesson. -	Genesis 1	Genesis 18
2 -	51	53	2 Lesson. -	Matthew 3	1 John 5
3 -	55	56			
4 -	57	58			
5 -	59	64	<i>Sundays after Trinity,</i>		
6 -	65	66	The first -	Joshua 10	Joshua 23
<i>Septuagesima.</i>	Genesis 1	Genesis 2	2 -	Judges 4	Judges 5
<i>Sexagesima.</i>	3	6	3 -	1 Samuel 2	1 Samuel 3
<i>Quinquagesima.</i>	9 to v 20	12	4 -	12	13
<i>Lent.</i>			5 -	15	17
First Sunday. -	19 to v 30	22	6 -	2 Samuel 12	2 Samuel 19
2 -	27	34	7 -	21	24
3 -	39	42	8 -	1 Kings 13	1 Kings 17
4 -	43	45	9 -	18	19
5 -	Exodus 3.	Exodus 5	10 -	21	22
6 -			11 -	2 Kings 5	2 Kings 9
1 Lesson. -	9	10	12 -	10	18
2 Lesson. -	Matthew 26	Hebrews 5 to v 11	13 -	19	23
			14 -	Jeremiah 5	Jeremiah 22
<i>Easter-Day.</i>			15 -	35	36
1 Lesson. -	Exodus 12	Exodus 14	16 -	Ezekiel 2	Ezekiel 13
2 Lesson. -	Romans 6.	Acts 2 verse 22	17 -	14	18
			18 -	20	24
<i>Sundays after Easter.</i>			19 -	Daniel 3	Daniel 6
The first -	Numbers 16	Numbers 22	20 -	Joel 2	Micah 6
2 -	23 24	25	21 -	Habbakuk 2	Proverbs 1
3 -	Deuteronomy 4	Deuteronomy 5	22 -	Proverbs 2	3
			23 -	11	12
			24 -	13	14
			25 -	15	16
			26 -	17	19

*** C A L E N D A R.**

* This takes its name from the Latin Word *Calendar* which signified the first Day of every Month amongst the Romans; and which is derived from the Greek Word *calco* to call: because as the Romans antiently counted their Months by the Motion of the Moon, they had a Priest appointed, to observe the times of the new Moon; who when he had seen it, gave Notice to the President of the Sacrifices, who called the People together, and declared to them how they were to reckon the Days until the Nones (which were the 7th Days of March, May, July, and October; and the 5th of the rest of the Months)

pronouncing aloud *Caleo* five Times if the Nones happened on the fifth Day; or seven times, if they happened on the 7th Day of the Month.

The design of the Calendar before the Common Prayer is to shew on what Days of each Month the Fasts and Festivals of the Church are to be kept: and what Portions of the Scriptures are to be read every Day, Morning and Evening throughout the Year. The Lessons for Sundays and Holy-days are mentioned separately in the first Table: and the rest are placed in a Line directly opposite to the Day of the Month on which they are to be Read.

THE CALENDAR,

With the Table of Lessons.

* JANUARY hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circumcision.</i>				
2	b	-	Gen. 1	Matth. 1	Gen. 2	Rom. 1
3	c	-	- 3	- 2	- 4	- 2
4	d	-	- 5	- 3	- 6	- 3
5	e	-	- 7	- 4	- 8	- 4
6	f	<i>Epiphany.</i>				
7	g	-	- 9	- 5	- 12	- 5
8	A	Lucian, P. & M.	- 13	- 6	- 14	- 6
9	b	-	- 15	- 7	- 16	- 7
10	c	-	- 17	- 8	- 18	- 8
11	d	-	- 19	- 9	- 20	- 9
12	e	-	- 21	- 10	- 22	- 10
13	f	Hilary, B. & C.	- 23	- 11	- 24	- 11
14	g	-	- 25	- 12	- 26	- 12
15	A	-	- 27	- 13	- 28	- 13
16	b	-	- 29	- 14	- 30	- 14
17	c	-	- 31	- 15	- 32	- 15
18	d	Prisca, V. & M.	- 33	- 16	- 34	- 16
19	e	-	- 35	- 17	- 37	1 Cor. 1
20	f	Fabin, B. & M.	- 38	- 18	- 39	- 2
21	g	Agnes, V. & M.	- 40	- 19	- 41	- 3
22	A	Vincent, M.	- 42	- 20	- 43	- 4
23	b	-	- 44	- 21	- 45	- 5
24	c	-	- 46	- 22	- 47	- 6
25	d	<i>Conversion of St.</i>				
26	e	Paul.	- 48	- 23	- 49	- 7
27	f	-	- 50	- 24	Exod. 1	- 8
28	g	-	Exod. 2	- 25	- 3	- 9
29	A	-	- 4	- 26	- 5	- 10
30	b	K. Charles's Mart.	† 6	- 27	- 7	- 11
31	c	-	- 8	- 28	- 9	- 12

* This Month takes its name from Janus, of whom it is related, that he knew things past and to come; and therefore they represented him with two Faces, and deified him after his death. This Deity the Romans established to bear Rule at all Beginnings.

† Note, that Exodus 6, is to be read only to ver. 14. B

THE CALENDAR,

With the Table of Lessons.

* FEBRUARY hath xxviii Days,

And in every Leap-year xxix Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	- Fast	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	<i>Purf. of V. Mary</i>	-	2	-	- 14
3	f	Blasius, B. & M.	- 12	- 3	- 13	- 15
4	g	-	- 14	- 4	- 15	- 16
5	A	Agatha, V. & M.	- 16	- 5	- 17	2 Cor. 1
6	b	-	- 18	- 6	- 19	- 2
7	c	-	- 20	- 7	- 21	- 3
8	d	-	- 22	- 8	- 23	- 4
9	e	-	- 24	- 9	- 32	- 5
10	f	-	- 33	- 10	- 34	- 6
11	g	-	Levit. 18	- 11	Levit. 19	- 7
12	A	-	- 20	- 12	- 26	- 8
13	b	-	Num. 11	- 13	Num. 12	- 9
14	c	Valentine, B.	- 13	- 14	- 14	- 10
15	d	-	- 16	- 15	- 17	- 11
16	e	-	- 20	- 16	- 21	- 12
17	f	-	- 22	Lu. 1 to 39	- 23	- 13
18	g	-	- 24	I ver. 39	- 25	Galat. 1
19	A	-	- 27	- 2	- 30	- 2
20	b	-	- 31	- 3	- 32	- 3
21	c	-	- 35	- 4	- 36	- 4
22	d	-	Deut. 1	- 5	Deut. 2	- 5
23	e	- Fast.	- 3	- 6	- 4	- 6
24	f	<i>Saint Matthias.</i>	-	- 7	-	Ephes. 1
25	g	-	- 5	- 8	- 6	- 2
26	A	-	- 7	- 9	- 8	- 3
27	b	-	- 9	- 10	- 10	- 4
28	c	-	- 11	- 11	- 12	- 5
29		-	- 13	Matth. 7	- 14	Rom. 12

* This Month derives its Name from the Latin Februo to purify; 'on account of the expiatory Sacrifices which the Romans used to offer this Month for the purifying the people. This was antiently the 1st Month of the Year.

THE CALENDAR,

With the Table of Lessons.

† MARCH hath xxxi Days.

		M O R N I N G		E V E N I N G	
		P R A Y E R.		P R A Y E R	
		1 Lesson.	2 Lesson	1 Lesson	2 Lesson.
1	d	David Archbp.	Deut. 15	Deut. 16	Ephes. 6
2	e	Chad, B. of Litca	17	18	Philip. 1
3	f		19	20	2
4	g		21	22	3
5	A		24	25	4
6	b		26	27	Coloss. 1
7	c	Perpetuata M. M.	28	29	2
8	d		30	31	3
9	e		32	33	4
10	f		34	Joshua 1	1 Thess. 1
11	g		Joshua 2	2	2
12	A	Gregory M. B.	4	3	3
13	b		6	5	4
14	c		8	7	5
15	d		10	9	2 Thess. 1
16	e		24	23	2
17	f		Judges 2	Judges 1	3
18	g	Edw. K. W. Sax.	4	3	1 Tim. 1
19	A		6	5	2, 3
20	b		8	7	4
21	c	Benedict Abbot	10	9	5
22	d		12	11	6
23	e		14	13	Tim. 1
24	f	Fast	16	15	2
25	g	Annunciation of		17	3
26	A	(V. Mary.	18	16	4
27	b		20	14	Titus 1
28	c		Ruth 1	15	2, 3
29	d		3	16	Phi'em.
30	e		1 Sam. 1	17	Hebr. 1
31	f		3	18	2

† Is so called from Mars the God of War, who was worshipped by the ROMANS on the first Day of this Month. With THEM it was the first Month in the Year. The reason of its being dedicated to him seems to have been because Romulus founder of the Roman State supposed himself to be the Son of Mars.

With the Table of Lessons.

† A P R I L hath. xxx Days.

‡ It is supposed to have been so called from the Latin Word *Aporio* to *open*: because then the Pores of the Earth begin to *open*.

*Put forth their Buds, unfolding by degrees,
Till the whole leafy Forest stands display'd
In full Luxureance,——* THOMSON.

THE CALENDAR,

With the Table of Lessons.

† M A Y hath xxxi Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	S. Philip & James			Jude
2	c		1 Kings 8	1 Kings 9	Romans 1
3	d	Inv. of the Crofs.	Acts 28	11	2
4	e		Matth. 1	13	3
5	f		2	15	4
6	g	St John Evan	3	17	5
7	A	Port. Lat.	4	19	6
8	b		5	21	7
9	c		6		8
10	d		7	2 Kings 1	9
11	e		8	3	10
12	f		9	5	11
13	g		10	7	12
14	A		11	9	13
15	b		12	11	14
16	c		13	13	15
17	d		14	15	16
18	e		15	17	1 Corin. 1
19	f	Dunstan, A. B.	16	19	2
20	g		17	21	3
21	A		18	23	4
22	b		19	25	5
23	c		20	Ezra 3	6
24	d		21	5	7
25	e		22	7	8
26	f	Augustin, A. B.	23	Nehem. 1	9
27	g	Ven. Bede, Pr.	24	4	10
28	A		25	6	11
29	b	K. Charles II. N.	26	9	12
30	c	(& R.)	27	13	13
31	d		28	Esther 2	14
			Mark 1	4	

† This Month is said to have derived its name from Maia, the Mother of Mercury, who was styled Bona Dea, or the Beneficent Goddess: and to whom the first Day of this Month was held sacred.

* * The numbers prefix'd in the first Column of the two foregoing Months to the several Days, between the Twenty-first Day of March, and the Eighteenth Day of April, both inclusive denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty-first

THE CALENDAR,

With the Table of Lessons.

* J U N E hath xxx Days.

			MORNING PRAYER		EVENING PRAYER.	
			1 Lesson	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Nicomede, M.	Esther 5	Mark 2	Esther 6	1 Cor 15
2	f	-	- 7	- 3	- 8	- 16
3	g	-	- 9	- 4	Job 1	2 Cor. 1
4	A	-	Job 2	- 5	- 3	- 2
5	b	Boniface, B. M.	- 4	- 6	- 5	- 3
6	c	-	- 6	- 7	- 7	- 4
7	d	-	- 8	- 8	- 9	- 5
8	e	-	- 10	- 9	- 11	- 6
9	f	-	- 12	- 10	- 13	- 7
10	g	-	- 14	- 11	- 15	- 8
11	A	S. Barnabas, Ap.	-	-	-	-
12	b	-	- 16	- 12	17, 18	- 9
13	c	-	- 19	- 13	- 20	- 10
14	d	-	- 21	- 14	- 22	- 11
15	e	-	- 23	- 15	24, 25	- 12
16	f	-	26, 27	- 16	- 28	- 13
17	g	S. Alban, M.	- 29	Luke 1	- 30	Galat. 1
18	A	-	- 31	- 2	- 32	- 2
19	b	-	- 33	- 3	- 34	- 3
20	c	Tran. of K. Edw.	- 35	- 4	- 36	- 4
21	d	-	- 37	- 5	- 38	- 5
22	e	-	- 39	- 6	- 40	- 6
23	f	- Fast.	- 41	- 7	- 42	Ephes. 1
24	g	S. John Baptist.	-	-	-	-
25	A	-	Prov. 1	- 8	Prov 2	- 2
26	b	-	- 3	- 9	- 4	- 3
27	c	-	- 5	- 10	- 6	- 4
28	d	- Fast.	- 7	- 11	- 8	- 5
29	e	S. Peter, Apost.	-	-	-	-
30	f	-	- 9	- 12	- 10	- 6

Day of March in those Years, of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter-Day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed.

* Some imagine this Month is so called from the Goddess Juno, others, from Junius Brutus, who expelled the Tyrant Tarquin from Rome; and was the first Consul and Assertor of Roman Liberty.

THE CALENDAR,

With the Table of Lessons.

† JULY hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	g	-	Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	Vis. of B. V. M.	- 13	- 14	- 14	- 2
3	b	-	- 15	- 15	- 16	- 3
4	c	Tran. Mart. B.	- 17	- 16	- 18	- 4
5	d	-	- 19	- 17	- 20	Coloss. 1
6	e	-	- 21	- 18	- 22	- 2
7	f	-	- 23	- 19	- 24	- 3
8	g	-	- 25	- 20	- 26	- 4
9	A	-	- 27	- 21	- 28	1 Thes. 1
10	b	-	- 29	- 22	- 31	- 2
11	c	-	Eccles. 1	- 23	Eccles. 2	- 3
12	d	-	- 3	- 24	- 4	- 4
13	e	-	- 5	John 1	- 6	- 5
14	f	-	- 7	- 2	- 8	2 Thes. 1
15	g	Swith. B. W. T.	- 9	- 3	- 10	- 2
16	A	-	- 11	- 4	- 12	- 3
17	b	-	Jer. 1	- 5	Jer. 2	1 Tim. 1
18	c	-	- 3	- 6	- 4	- 2, 3
19	d	-	- 5	- 7	- 6	- 4
20	e	Marg. V. & M.	- 7	- 8	- 8	- 5
21	f	-	- 9	- 9	- 10	- 6
22	g	S. Mary Mag.	- 11	- 10	- 12	2 Tim. 1
23	A	-	- 13	- 11	- 14	- 2
24	b	- Fast.	- 15	- 12	- 16	- 3
25	c	S. James, Ap.	-	- 13	-	- 4
26	d	S. Anne.	- 17	- 14	- 18	Titus 1
27	e	-	- 19	- 15	- 20	- 2, 3
28	f	-	- 21	- 16	- 22	Philem.
29	g	-	- 23	- 17	- 24	Hebr. 1
30	A	-	- 25	- 18	- 26	- 2
31	b	-	- 27	- 19	- 28	- 3

† This was originally called Quintilis or the fifth Month; but its Name was changed to July, in honour of Julius Cæsar; who was born on the Twelfth Day of this Month, 100 Years before Christ.

THE CALENDAR,

With the Table of Lessons.

† AUGUST hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER		
			1 Lesson.	2 Lesson	1 Lesson	2 Lesson
1	c	Lammas Day.	Jer. 29	John 26	Jer. 30	Heb 4
2	d	-	- 31	- 21	- 32	- 5
3	e	-	- 33	Acts 1	- 34	- 6
4	f	-	- 35	- 2	- 36	- 7
5	g	-	- 37	- 3	- 38	- 8
6	A	Transfiguration	- 39	- 4	- 40	- 9
7	b	Name of Jesus.	- 41	- 5	- 42	- 10
8	c	-	- 43	- 6	- 44	- 11
9	d	-	45, 46	- 7	- 47	- 12
10	e	S. Laurence. †	- 48	- 8	- 49	- 13
11	f	-	- 50	- 9	- 51	James 1
12	g	-	- 52	- 10	Lam. 1	- 2
13	A	-	Lam. 2	- 11	- 3	- 3
14	b	-	- 4	- 12	- 5	- 4
15	c	-	Ezek. 2	- 13	Ezek. 3	- 5
16	d	-	- 6	14	- 7	1 Peter 1
17	e	-	- 13	15	- 14	- 2
18	f	-	- 18	16	- 33	- 3
19	g	-	- 34	17	Dan. 1	- 4
20	A	-	Daniel 2	18	- 3	- 5
21	b	-	- 4	19	- 5	2 Peter 1
22	c	-	- 6	20	- 7	- 2
23	d	Fast	- 8	21	- 9	- 3
24	e	S. Bartholomew.	-	22	-	1 John 1
25	f	-	- 10	23	- 11	- 2
26	g	-	- 12	24	Hosea 1	- 3
27	A	-	Hof. 2, 3	25	- 4	- 4
28	b	S. August. Bish.	- 5, 6	26	- 7	- 5
29	c	S. John behead.	- 8	27	- 9	2, 3 John
30	d	-	- 10	28	- 11	Jude.
31	e	-	- 12	Matth. 1	- 13	Rom. 1

† This in the Calendar of Romulus was called Sextilis or the sixth Month, which was changed for that of August in honour of Augustus Cæsar, who rather chose to give his Name to this Month than to September, in which he was born, because in this Month he entered into his first Consulship and gained several remarkable Victories.

THE CALENDAR,

With the Table of Lessons.

+ SEPTEMBER hath xxx Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Giles, Abb. & C.	Hosea 14	Matt. 2	Joel 1
2	g		Joel 12		Romans 2
3	A		Amos 11		
4	b				
5	c				
6	d				
7	e	Enurchus, Bish.			
8	f	Nativ. of V. Mary	Jonah 1	Obadiah	
9	g			Jon. 2, 3	
10	A		Micah 2	Micah 1	
11	b				
12	c				
13	d				
14	e	Holy-Cross Day	Nahum 1	Nahum 2	
15	f		Habak 2	Habak. 1	
16	g		Zephani 1		
17	A	Lambert, B. M.		Zephani 2	1 Corin. 1
18	b		Haggai 2	Haggai 1	
19	c		Zec. 2, 3	Zech. 1	
20	d	Fast.			
21	e	S. Matthew, Ap.			
22	f				
23	g				
24	A				
25	b				
26	c	S. Cyprian, Mar.	Malac. 2	Malac. 1	
27	d				
28	e		Tobit 2	Tobit 1	
29	f	Saint Michael.			
30	g	S. Jerom, C. D.			

+ This Month derived its Name from the Order in which it stood in the Calendar of Romulus; being, as the Name implies, the seventh in Succession; as the Old Roman Year began in March.

A

THE CALENDAR,

With the Table of Lessons.

† OCTOBER hath xxxi Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Remigius, Bishop	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b		19	5	10	2 Cor. 1
3	c		11	6	12	2
4	d		13	7	14	3
5	e		Judith 1	8	Judith 2	4
6	f	Faith, Virg. & M.	3	9	4	5
7	g		5	10	6	6
8	A		7	11	8	7
9	b	S. Denys, B. & M.	9	12	10	8
10	c		11	13	12	9
11	d		13	14	14	10
12	e		15	15	16	11
13	f	Tran. of K. Edw.	Wis. 1	16	Wis. 2	12
14	g		3	Luke 39	4	13
15	A		5	— Iv 39	6	Galat. 1
16	b		7	2	8	2
17	c	Etheldreda, V.	9	3	10	3
18	d	S. Luke, Evang.		4		4
19	e		11	5	12	5
20	f		13	6	14	6
21	g		15	7	16	Ephes. 1
22	A		17	8	18	2
23	b		19	9	Eccles. 1	3
24	c		Eccles. 2	10	3	4
25	d	Crispin, Martyr.	4	11	5	5
26	e		6	12	7	6
27	f	Fast	8	13	9	Philipp. 1
28	g	S. Simon, & Jude.		14		2
29	A		10	15	11	3
30	b		12	16	13	4
31	c	Fast	14	17	15	Colos. 1

† It is so called from the Latin Word Octo Eight, because it was the Eighth Month in the Old Roman Calendar. Several of the Emperors attempted to alter its Name, but in vain, for soon after their Death it always regained its former Title.

THE CALENDAR,

With the Table of Lessons.

† NOVEMBER hath xxx Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	d	All Saints Day.				
2	e		Eccl. 16	Luke 18	Eccl. 17	Col off. 2
3	f		- 18	- 19	- 19	- 2
4	g		- 20	- 20	- 21	- 4
5	A	Papists Conspiracy	- 22	- 21	- 23	1 Thes. 1
6	b	Leonard, C.	- 24	- 22	- 25	- 2
7	c		- 27	- 23	- 28	- 3
8	d		- 29	- 24	- 30	- 4
9	e		- 31	John 1	- 32	- 5
10	f		- 33	- 2	- 34	2 Thes. 1
11	g	S. Martin, B.	- 35	- 3	- 36	- 2
12	A		- 37	- 4	- 38	- 3
13	b	Britius, B.	- 39	- 5	- 40	1 Tim. 1
14	c		- 41	- 16	- 42	- 2, 3
15	d	Machutus, B.	- 43	- 7	- 44	- 4
16	e		- 45	- 8	- 46	- 5
17	f	Hugh, B. Lin.	- 47	- 9	- 48	- 6
18	g		- 49	- 10	- 50	2 Tim. 1
19	A		- 51	- 11	Baruch 1	- 2
20	b	Edm. K. & M.	Baruch 2	- 12	- 3	- 3
21	c		- 24	- 13	- 5	- 4
22	d	Cecilia, V. & M.	- 6	- 14	Hist. Sul.	Titus 1
23	e	S. Clement, B.	Bel & Dr	- 15	Isaiah 1	- 2, 3
24	f		Isaiah 2	- 16	- 3	Philem.
25	g	Catherine, V.	- 4	- 17	- 5	Hebr. 1
26	A		- 6	- 18	- 7	- 2
27	b		- 8	- 19	- 9	- 3
28	c		- 10	- 20	- 11	- 4
29	d	Fast.	- 12	- 21	- 13	- 5
30	e	S. Andrew, Ap.	- 10	Acts 1		- 6

† This, like the two preceding Months, takes its Name from the order of succession in which it stood in the antient Calendar of Rome; being derived from the Latin Word Novem Nine; because it was the ninth Month according to that computation.

† Note, that † Eccles. 25 is to be read only to verse 13, and † Eccles. 30 only to verse 18, and † Eccles. 46 only to verse 20.

THE CALENDAR,

With the Table of Lessons.

† DECEMBER hath xxxi Days.

			MORNING PRAYER.	EVENING PRAYER.
			1 Lesson.	2 Lesson.
1	f	-	Isaiah 14	Acts. 2
2	g	-	16	3
3	A	-	18	4
4	b	-	20, 21	5
5	c	-	23	6
6	d	Nicholas, Bp.	25	7 to v. 30
7	e	-	27	7 v. 30
8	f	Conception of	29	8
9	g	(V. Mary.	31	9
10	A	-	33	10
11	b	-	35	11
12	c	-	37	12
13	d	Lucy, V. & M.	39	13
14	e	-	41	14
15	f	-	43	15
16	g	O Sapientia.	45	16
17	A	-	47	17
18	b	-	49	18
19	c	-	51	19
20	d	Fast	53	20
21	e	S. Thomas, Apof.	55	21
22	f	-	57	22
23	g	-	59	23
24	A	Fast.	-	24
25	b	Christmas-Day.	-	-
26	c	S. Stephen, M.	-	-
27	d	S. John, Evang.	-	-
28	e	Innocents-Day.	-	25
29	f	-	61	26
30	g	-	63	27
31	A	Silvester, Bish.	65	28
				62
				64
				66

† It derives its name from the Latin Word Decem Ten, because it was the 10th Month of the old Roman Year. Commodus in vain attempted to style this Month Amazon, in honour of his Concubine Martia: but after his Death it soon returned to its antient Name.

A TABLE and RULES for the Moveable and Immoveable FEASTS ; together with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts and Holy-days begin.

EASTER-DAY, on which the rest depend, is always the first Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of March; and if the Full Moon happens upon a Sunday, Easter-Day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima Sexagesima Quinquagesima Quadragesima	} Sunday is	9 8 7 6	} Weeks before } Easter.	} Rogation Sunday } Ascension-Day } Whitsunday } Trinity-Sunday	} is	} Five Weeks } Forty Days } Seven Weeks } Eight Weeks	} after Easter.
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A TABLE of all the FEASTS that are to be observed in the Church of England throughout the Year.

All Sundays in the Year.

The Days of the Feasts of	The Circumcision of our Lord JESUS CHRIST.	The Days of the Feasts of	S. James the Apostle.
	The Epiphany.		S. Bartholomew the Apostle.
	The Conversion of St. Paul.		S. Matthew the Apostle.
	The Purification of the Blessed Virgin.		S. Michael and all Angels.
	S. Matthias the Apostle.		S. Luke the Evangelist.
	The Annunciation of the Blessed Virgin.		S. Simon and S. Jude the Apostles.
	S. Mark the Evangelist.		All Saints.
	S. Philip and S. James the Apostles.		S. Andrew the Apostle.
	The Ascension of our Lord JESUS CHRIST.		S. Thomas the Apostle.
	St. Barnabas.		The Nativity of our Lord.
	The Nativity of S. John Baptist.		S. Stephen the Martyr.
	S. Peter the Apostle.		S. John the Evangelist.
			The Holy Innocents.

A TABLE of the VIGILS, FASTS, and Days of Abstinence, to be Observed in the Year.

The Evens or Vigils before	The Nativity of our LORD.	The Evens or Vigils before	S. John Baptist.
	The Purification of the Blessed Virgin Mary.		S. Peter.
	The Annunciation of the Blessed Virgin.		S. James.
	Easter-Day.		S. Bartholomew.
	Ascension-Day.		S. Matthew.
	Pentecost.		S. Simon and S. Jude.
	S. Matthias.		S. Andrew.
			S. Thomas.
			All Saints.

Note. That if any of these Feast-Days fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.

DAYS of Fasting, or Abstinence.

- | | |
|---|--|
| I. THE Forty Days of Lent. | III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our LORD. |
| II. The Ember-Days at the Four Seasons, | IV. All the Fridays in the Year, except Christmas-Day. |
| Being the Wednesday, Friday, and Saturday after | |
| { The First Sunday in Lent.
{ The Feast of Pentecost.
{ September 14.
{ December 13. | |

A Table to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Number	Day of the Month	Sunday Letter.
14	Mar. 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
13	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of Easter; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the third Column for the Sunday Letter next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is Easter-Day. If the Full Moon happens upon a Sunday, (then according to the First Rule) the next Sunday after is Easter-Day.

To find the Golden Number, or Prime, add one to the Year of our LORD, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our LORD its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the End of the year.

Another TABLE to find EASTER till the Year 1899 inclusive.

SUNDAY-LETTERS.

Golden Number.	A	B	C	D	E	F	G
I	Apr. 16	17	18	19	20	14	15
II	Apr. 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	Apr. 16	17	11	12	13	14	15
V	Apr. 2	3	4	5	6	Mar. 31	Apr. 1
VI	Apr. 23	24	25	19	20	21	22
VII	Apr. 9	10	11	12	13	14	8
VIII	Apr. 2	3	Mar 28	29	30	31	Apr. 1
IX	Apr. 16	17	18	19	20	21	22
X	Apr. 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	Apr. 16	17	18	19	13	14	15
XIII	Apr. 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	Apr. 16	10	11	12	13	14	15
XVI	Apr. 2	3	4	5	Mar 30	31	Apr. 1
XVII	Apr. 23	24	18	19	20	21	22
XVIII	Apr. 9	10	11	12	13	7	8
XIX	Apr. 2	Mar. 27	28	29	30	31	Apr. 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday-Letter, you have the Day of the Month on which Easter falleth that Year. But Note, That the name of the Month is set on the left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE of the Moveable FEASTS for Forty-one Years according to the foregoing Calendar.

The Year of our LORD.	Easter-Day.	Rogation Sunday.	Ascension day.	Whitunday	S. after Trin.	Advent Sunday.	S. after Trin.	Easter-day.	Septuagesima Sunday.	The first Day of Lent.	Rogation Sunday.	Ascension-day.	Whitunday	S. after Trin.	Advent Sunday.
1764	Apr. 22	May 27	May 31	June 10	23	Dec. 2	Mar. 22	1	Jan. 18	Feb. 4	Apr. 26	Apr. 30	May 10	27	Nov. 29
1765	7	12	16	May 26	25	1	23	1	19	5	27	May 1	11	27	31
1766	Mar. 30	4	8	18	26	Nov 30	24	1	20	6	28	2	12	27	Dec. 1
1767	Apr. 19	24	28	June 7	23	29	25	2	21	7	29	3	13	27	2
1768	3	8	12	May 22	25	27	26	2	22	8	30	4	14	27	3
1769	Mar. 26	Apr. 30	4	14	27	Dec. 3	27	2	23	9	May 1	5	15	26	Nov. 27
1770	Apr. 15	May 20	24	June 3	24	2	28	2	24	10	2	6	16	26	28
1771	Mar. 31	5	9	May 19	26	1	29	2	25	11	3	7	17	26	29
1772	Apr. 19	24	28	June 7	23	Nov 29	30	2	26	12	4	8	18	26	30
1773	11	16	20	May 30	24	28	31	2	27	13	5	9	19	26	Dec. 1
1774	3	8	12	22	25	27	Apr. 1	3	28	14	6	10	20	26	2
1775	16	21	25	June 4	24	Dec. 3	2	3	29	15	7	11	21	26	3
1776	7	12	16	May 26	25	1	3	3	30	16	8	12	22	25	Nov. 27
1777	Mar. 30	4	8	18	26	Nov 30	4	3	31	17	9	13	23	25	28
1778	Apr. 19	24	28	June 7	23	29	5	3	Feb. 1	18	10	14	24	25	29
1779	4	9	13	May 23	25	28	6	3	2	19	11	15	25	25	30
1780	Mar. 26	Apr. 30	4	14	27	Dec. 3	7	3	3	20	12	16	26	25	Dec. 1
1781	Apr. 15	May 20	24	June 3	24	2	8	4	4	21	13	17	27	25	2
1782	Mar. 31	5	9	May 19	26	1	9	4	5	22	14	18	28	25	3
1783	Apr. 20	25	29	June 8	23	Nov 30	10	4	6	23	15	19	29	24	Nov. 27
1784	11	16	20	May 30	24	28	11	4	7	24	16	20	30	24	28
1785	Mar. 27	1	5	15	26	27	12	4	8	25	17	21	31	24	29
1786	Apr. 16	21	25	June 4	24	Dec. 3	13	4	9	26	18	22	June 1	24	30
1787	8	13	17	May 27	25	2	14	4	10	27	19	23	2	24	Dec. 1
1788	Mar. 23	Apr. 27	1	11	27	Nov 30	15	5	11	28	20	24	3	24	2
1789	Apr. 12	May 17	21	31	24	29	16	5	12	Mar. 1	21	25	4	24	3
1790	4	9	13	23	25	28	17	5	13	2	22	26	5	23	Nov 27
1791	24	29	June 2	June 12	22	27	18	5	14	3	23	27	6	23	28
1792	8	13	May 17	May 27	25	Dec 2	19	5	15	4	24	28	7	23	29
1793	Mar. 31	5	9	19	26	1	20	5	16	5	25	29	8	23	30
1794	Apr. 20	25	29	June 8	23	Nov 30	21	5	17	6	26	30	9	23	Dec. 1
1795	5	10	14	May 24	25	29	22	6	18	7	27	31	10	23	2
1796	Mar. 27	1	5	15	26	27	23	6	19	8	28	June 1	11	23	3
1797	Apr. 16	21	25	June 4	24	Dec. 3	2	6	20	9	29	2	12	22	Nov. 27
1798	8	13	17	May 27	25	2	25	6	21	10	30	3	13	22	28
1799	Mar. 24	Apr. 28	2	12	27	1									
1800	Apr. 13	May 18	22	June 1	24	Nov 30									
1801	5	10	14	May 24	25	29									
1802	18	23	27	June 6	23	28									
1803	10	15	19	May 29	24	27									
1804	1	6	10	20	26	Dec. 2									

Note, That in Bissextile or Leap Year, the Number of Sunday after Epiphany will be the same, as if Easter Day had fallen one Day later than it really does. And for the same reason, one Day must in every Leap Year be added to the Day of the Month given by the Table for Septuagesima Sunday: and the like must be done for the first Day of Lent (commonly called Ash-Wednesday) unless the Table gives some Day in the Month of March for it; for in that case the Day given by the Table is the right Day

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

TABLE I.					
6	5	4	3	2	1
B	C	D	E	F	G
				1600	1700 1800
1900	2100	2200	2300	2500	2700
2000			2400		2800
2900	3000	3100	3300	3400	3500 3700
		3200			3600
3800	3900	4100	4200	4300	4500 4600
	4000			4400	
4700			5100		5500
4800	4900	5000	5200	5300	5400 5600
5700	5800	5900	6100	6200	6300 6500
		6000			6400
6600	6700	6900	7000	7100	7300 7400
	6800			7200	
7500			7900		8300
7600	7700	7800	8000	8100	8200 8400
8500	&c.				

TABLE II.

1	2	3	1	2	3
	Years of our Lord			Years of our Lord	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

To find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed to the Calendar, in any given Year of our Lord consisting of entire 100 Years, and in all the intermediate Years betwixt that and the next 100th Year following, look in the 2d Column of Table II. for the given Year consisting of entire hundreds, and note the Number or Cypher which stands against it in the third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye sideways to the left Hand, and in the first Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that period of 100 Years.

The Letter B denotes Leap Year.

TABLE III.

		The GOLDEN NUMBERS.																		
Paschal	Sun. 1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Full Moon	Letr.																			
March 21	C	8	9	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	0	21	2	13	24	5	16	27	8	19	30	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	31	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	32	13	24	5	16	27	8	19	30
March 26	A	13	24	5	16	27	8	19	30	11	22	33	14	25	6	17	28	9	20	31
March 27	B	14	25	6	17	28	9	20	31	12	23	34	15	26	7	18	29	10	21	32
March 28	C	15	26	7	18	29	10	21	32	13	24	35	16	27	8	19	30	11	22	33
March 29	D	16	27	8	19	30	11	22	33	14	25	36	17	28	9	20	31	12	23	34
March 30	E	17	28	9	20	31	12	23	34	15	26	37	18	29	10	21	32	13	24	35
March 31	F	18	29	10	21	32	13	24	35	16	27	38	19	30	11	22	33	14	25	36
April 1	G	19	30	11	22	33	14	25	36	17	28	39	20	31	12	23	34	15	26	37
April 2	A	20	31	12	23	34	15	26	37	18	29	40	21	32	13	24	35	16	27	38
April 3	B	21	32	13	24	35	16	27	38	19	30	41	22	33	14	25	36	17	28	39
April 4	C	22	33	14	25	36	17	28	39	20	31	42	23	34	15	26	37	18	29	40
April 5	D	23	34	15	26	37	18	29	40	21	32	43	24	35	16	27	38	19	30	41
April 6	E	24	35	16	27	38	19	30	41	22	33	44	25	36	17	28	39	20	31	42
April 7	F	25	36	17	28	39	20	31	42	23	34	45	26	37	18	29	40	21	32	43
April 8	G	26	37	18	29	40	21	32	43	24	35	46	27	38	19	30	41	22	33	44
April 9	A	27	38	19	30	41	22	33	44	25	36	47	28	39	20	31	42	23	34	45
April 10	B	28	39	20	31	42	23	34	45	26	37	48	29	40	21	32	43	24	35	46
April 11	C	29	40	21	32	43	24	35	46	27	38	49	30	41	22	33	44	25	36	47
April 12	D	30	41	22	33	44	25	36	47	28	39	50	31	42	23	34	45	26	37	48
April 13	E	31	42	23	34	45	26	37	48	29	40	51	32	43	24	35	46	27	38	49
April 14	F	32	43	24	35	46	27	38	49	30	41	52	33	44	25	36	47	28	39	50
April 15	G	33	44	25	36	47	28	39	50	31	42	53	34	45	26	37	48	29	40	51
April 16	A	34	45	26	37	48	29	40	51	32	43	54	35	46	27	38	49	30	41	52
April 17	B	35	46	27	38	49	30	41	52	33	44	55	36	47	28	39	50	31	42	53
April 17	B	35	46	27	38	49	30	41	52	33	44	55	36	47	28	39	50	31	42	53
April 18	C	36	47	28	39	50	31	42	53	34	45	56	37	48	29	40	51	32	43	54
April 18	C	36	47	28	39	50	31	42	53	34	45	56	37	48	29	40	51	32	43	54
April 19	D	37	48	29	40	51	32	43	54	35	46	57	38	49	30	41	52	33	44	55

25 SE 60

The Order for MORNING and EVENING PRAYER,
Daily to be said and used throughout the Year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here it is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of ENGLAND by the Authority of Parliament, in the second Year of the Reign of King EDWARD the Sixth.

The O R D E R for
MORNING and EVENING

P R A Y E R

Daily throughout the Y E A R.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these & Sentences of the Scriptures that follow: and then he shall say that which is written after the said Sentences.

1 **W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

2 I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

3 Hide thy face from my sins, and blot out all mine iniquities. *Ver. 9.*

4 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ver. 17.*

Paraphrase on the S E N T E N C E S.

1 When a Sinner truly repents, and reforms his past Conduct, he shall find Mercy with God.

2 I confess I have greatly sinned.

3 O God forgive mine Offences.

4 A truly penitent Heart, is a most acceptable Offering to the Almighty.

* P R A Y E R is the offering up of our desires to God, for Things lawful and needful, with an humble confidence to obtain them through the Mediation of Christ. And Common Prayer is founded upon our Saviour's promise, that if two shall agree on Earth, as touching any Thing that they shall ask in his Name, it shall be done for them of his Father which is in Heaven.

§ That we may not rush unprepared upon so sacred a work as God's worship; it is properly introduced by several Sentences out of the Old and New Testament, exhorting, inviting, and intreating Men, to turn to God by Repentance; and is to the same effect, as in the Communion Service: "Hear what comfortable words our Saviour saith to all them, that with hearty Repentance and true Faith turn unto him."

A PRACTICAL ILLUSTRATION

5 † Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

6 To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

7 O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24. Psal. 6. 1.*

8 Repent ye; for the kingdom of heaven is at hand. *S. Mat. 3. 2.*

9 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

10 Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

11 If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Paraphrase on the SENTENCES.

5 Think not to appease God merely by outward marks of penitence, but show such a sorrow of Heart, as will produce a real amendment of Life: and God, who is infinitely merciful, will pardon your Sins.

6 Though we have forsaken the Service of God, yet he is still ready to pardon us upon our sincere Repentance.

7 O Lord inflict not upon me that punishment which my Sins have justly deserved; but deal with me according to thy Mercy.

8 Repent: for the Gospel will shortly be revealed.

† *Rent your Heart, &c.* It was customary with the Jews in Times of public Penitence, to shew many outward Marks of it, such as renting their Cloaths, throwing Ashes upon their Heads, and sitting in the Dust.

9 I will return to my Father, and acknowledge that my Sins are so many, that I am unworthy of Pardon, either from God or him.

10 Lord examine not too strictly into my Conduct; for under such trial the best of Men must not hope to be acquitted from blame.

11 We are greatly mistaken if we suppose we are clear from Sin. But if we sincerely confess and forsake our Sins, we may assuredly hope that God will Pardon us, according to his promises in Jesus Christ.

But as these outward signs were too often abused to the purposes of Hypocrisy; the Prophet therefore recommends a real contrition and change of the Heart preferably to all such external appearances.

of the COMMON PRAYER.

§ **D**Early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

‡ **A**lmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have

Paraphrase on the EXHORTATION.

We learn from the foregoing passages of Scripture that it is our Duty to confess our Sins to God with sincere and truly penitent Hearts, as a means to obtain his Forgiveness. And though we ought to do this at all Times, yet it seems particularly requisite when we assemble and meet together, to thank and praise Him to hear his Word, and to pray to Him. Wherefore I desire you would repeat after me sincerely, and with a

low Voice, the following Confession.

Paraphrase on the CONFESSION.

Most mighty yet merciful Father, we acknowledge and bewail the many Sins both of Omission and Commission, whereby we have provoked thy divine Majesty. Pardon and Forgive us who Repent of them, according to thy promises by Jesus Christ: and, for his sake, we beseech thee to give us Grace, to live hereafter godly, righteously, and soberly to the Glory of thy Name.

§ This Exhortation is a very judicious preparation for the solemn Work we are entering upon, as it serves to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal; according to that general rule of the Son of Synach, *before thou prayest prepare thyself; and be not as one that tempteth the Lord.* Whilst this Exhortation is reading, every Person ought diligently to listen to its sense, and not to repeat the Words

after the Minister.

‡ This Confession is in its Form most solemn, in its extent most comprehensive: for it takes in all kinds of Sin, both of Omission and Commission. And whilst every single Person makes this general Confession with his Lips, he may make a particular Confession with his Heart, of his own personal Sins: which if particularly, tho' secretly confessed and repented of, will assuredly be forgiven.

A PRACTICAL ILLUSTRATION

offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.

|| Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

Paraphrase on the ABSOLUTION.

God, who desireth not the Destruction but Reformation of Sinners, and hath authorized his Ministers to declare his Pardon to the Penitent: He assures you that whosoever truly repents and believes the Gospel, shall obtain Forgiveness of his Sins. Let us beseech

him therefore to give us such a real Repentance, and such assistance of his holy Spirit, as may enable us to serve Him acceptably both now and for ever; that we may attain that Eternal Life, which he hath given us in Jesus Christ.

|| This Absolution is a comfortable declaration that God will pardon the Sins, of them that truly repent and believe his Gospel, together with an Exhortation to pray that God will grant us true Repentance and

his holy Spirit, in order to our present acceptance and future conduct, and as the end of both, everlasting Life. This is to be pronounced by the Minister only.

of the COMMON PRAYER.

The People shall answer here, & at the end of all other Prayers, Amen.

Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

* **O**UR Father, which art in Heaven; Hallowed be thy Name.
Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,

§ **O** Lord, open thou our lips,

Ans. And our mouth shall shew forth thy praise.

Priest. O God make speed to save us.

Ans. O Lord, make haste to help us.

[Thus far the Morning and Evening Service are alike; but in the Evening Service, Venite exultemus is not used; the Psalms of the Day are read, and then follows the First Lesson, and after that one of the Hymns, Magnifica or Cantate.]

Paraphrase on the LORDS PRAYER.

Father of all Men, who dwellest in Light unapproachable, and in Bliss inexpressible, teach us to reverence and worship Thee in a manner becoming thy divine Majesty. Let thy Kingdom of Grace extend to all Nations: and enable us to serve thee on Earth, with that diligence, fervency and cheerfulness with which thine Angels do in Heaven. Give us daily such Things as are needful both for our Bodies and Souls: and pardon our Sins, as we forgive those who have injured us. And permit us not to be led into Temptation, but so as to deliver us from the evil of it: for thou rulest over all, and alone art able to fulfil our

requests: and therefore to thee all Glory and Praise is due for ever and ever.

Paraphrase on the VERSE.

Lord grant us hopes of thy Pardon—and we will praise thee with joyful Lips.—Hasten O God to deliver us from the dominion of Sin.—Speedily assist us to serve thee acceptably.—All Glory and Praise be ascribed unto God the Father, Son, and Holy Spirit.—As this Offering was due from Man from the beginning of the World, so it is now, and shall be hereafter to all Eternity.—Let us now join together in Hymns of praise to the Lord. We readily unite in this Service.

* The Lords Prayer being added in this place after the Confession and Absolution, makes the whole, as it were, a short distinct Office, and contains an excellent summary of what has been already prayed for, which is now followed by one of another kind, viz. of Thanksgiving; which this very properly produces: for till we be reconciled unto God, how can we hope that our other Offices will be acceptable, which affords

a just reason why we should always attend at the beginning of the Services.

§ The short petitions before we enter upon the Office of praise seem very proper after the confession of Sin, which naturally inspire us with humility and a deeper sense of our own inability to please God without his assistance.

A PRACTICAL ILLUSTRATION

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son, &c.

Answ. As it was in the beginning, &c.

Priest. Praise ye the Lord.

Answ. The Lords Name be praised.

Then shall be said or sung this Psalm following. Exception Easter-Day, upon which another Anthem is appointed: and on the Nineteenth Day of every Month it is not to be read here, but in the ordinary course of the Psalms.

Venite, exultemus Domino. Psalm 95.

† **O** Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

For the Lord is a great God: and a great King above all Gods.

In his hands are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

Paraphrase on VENITE, EXULTEMUS.

O come let us sing joyful Hymns of Praise to the Lord our Defender. Let us offer up to him the Sacrifice of Thanksgiving. For he is the God most worthy to be praised, because he is superior to all that are called Gods. By him all Things consist, and are supported in being. For by him they were all created. Come then let us also worship and pray to him as our Creator. For he is particularly our God: and we are under the continual protection of his Providence. Let us diligently

hearken to his Voice in the Holy Scriptures, wherein he exhorts us not to reject his instructions as the Israelites did in the Wilderness; when they murmured and rebelled against him notwithstanding the Miracles which he wrought in their favour. Forty years they provoked him by their Iniquities, inasmuch that he declared they were so obstinately hardened in Wickedness; that he absolutely determined they should not enter into the Land of Canaan. All Glory and Praise be ascribed, &c.

† This ninety-fifth Psalm has been properly termed the *invitatory* Psalm, because it is calculated to all the Offices of divine Worship, *rst* to Thanksgiving, O come let us sing unto the Lord, &c. *2dly*, to Prayer,

O come let us worship, &c. *3dly*, hearing, *to day if you will hear his voice, &c.* It is therefore fitly placed before the Psalms, which relate to all those.

of the COMMON PRAYER.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works. Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways:

* Unto whom I swear in my wrath: that they should not enter into my rest.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, &c.

As it was in the beginning, &c.

Then follows the First Lesson.

Te Deum laudamus.

§ WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

Paraphrase on the TE DEUM.

We praise, and confess thee, O God, to be the only Lord of all Things—The whole Universe joins in acknowledging thee to be its eternal Creator—All Angels and heavenly Powers unite in loud Hallelujahs

—The highest Orders of celestial Beings continually celebrate thy infinite Purity, and proclaim thee Lord of Armies—Both Heaven and Earth are full of thy glorious Majesty—The choir of the Apostles exalt thy

* Unto whom I swear, &c. This is a strong expression in the Eastern Language; which, tho' it may sound harshly in an English Ear, signifies only, that God fully determined that the Israelites, for their Wickedness, should not enter into Canaan. For as God is a Spirit, so neither parts nor passions can be ascribed to him, any otherwise than metaphorically.

† After the Psalms follow the Lessons. For having (according to the Exhortation) set forth God's most worthy Praise, we proceed to hear his most holy Word. And when the Soul has been exalted by acts of Praise,

it is the more awakened to pious Meditation opened to us in the Scriptures: and when delighted with beholding the wondrous Things of God's Law, it eagerly returns to Thanksgiving.

§ Therefore after the first Lesson, is properly appointed the Hymns Te Deum or the Benedicite. These from their natural majesty and sublimity lift up the Mind, and fit it for attending to the higher Things revealed in the Gospel, which now in the second Lesson are read to the Congregation.

A PRACTICAL ILLUSTRATION

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

+ To thee Cherubin, and Seraphin: continually do cry: Holy, Holy, Holy: Lord God of Sabaoth.

Heaven and Earth are full of the Majesty: of thy Glory.

The glorious Company of the Apostles: praise thee.

The goodly Fellowship of the Prophets: praise thee.

The noble Army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee.

The Father of an infinite Majesty:

Thine honourable, true and only Son:

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver Man: thou didst not abhor the Virgin's Womb.

When thou hast overcome the sharpness of Death: thou didst open the Kingdom of Heaven to all Believers.

Thou fittest at the right Hand of God: in the Glory of the father.

We believe that thou shalt come: to be our Judge.

Paraphrase on TE DEUM.

praise, who shine as the Stars for ever and ever.—The graceful assembly of the Prophets hymn forth thy Glory.—The illustrious body of Martyrs magnify thee, who in witnessing thy Truth have been faithful unto Death.—Christ's universal Church professeth her Faith in thee the Father, whose greatness is unbounded; in thy only begotten Son who is true, and highly to be revered; and in the Holy Spirit, whom thou sendest to be the Comforter of thy People.—Thou art our glorious King, O Christ.—Thou art the Son of God the Father, whose Throne is for ever and ever.—Thou didst condescend to be born of a poor Virgin, in order to our Redemption.—By thy Resurrection from Death thou hast given the assurance of eternal Life to all that truly believe in thee.—Thou art exalted to the right Hand of the Majesty on high, in the Glory which

thou hadst with the Father before the World was.—We believe that thou shalt appear at the last Day to be the Judge of quick and dead.—For the sake of that precious Blood, therefore, which thou hast shed for our Redemption, help us to serve thee acceptably.—Grant us an inheritance among the Saints in Light.—Lord, save thy People from their Enemies, and bless their labours in thy Service.—Rule over them by thy Providence, and exalt them to thy Mansions of Glory.—We praise thee daily; and glorify thee for ever.—Lord, preserve us this Day from Sin.—We most earnestly intreat thee to pardon our Offences.—Shew thy merciful kindness towards us, for in thee alone is our confidence.—Suffer me not to be disappointed of my Hope in thee, O God.

+ To thee Cherubin, and Seraphin, &c. These are supposed to be the highest Orders of Angels. The Name of the first signifies Fullness of Knowledge; the second, Burning, or Fervency of Affection.

of the COMMON PRAYER,

We therefore pray thee help thy Servants: whom thou hast redeemed with thy precious Blood.

Make them to be numbred with thy Saints: in Glory everlasting.

O Lord, save thy people: and bless thine Heritage.

Govern them: and lift them up for ever.

Day by Day: we magnify thee;

And we worship thy Name: ever World without end.

Vouchsafe, O Lord: to keep us this Day without Sin.

O Lord, have Mercy upon us: have Mercy upon us.

O Lord, let thy Mercy lighten upon us: as our Trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

*Then shall be read in like Manner the Second * Lesson, taken out of the New Testament: And after that the Hymn following, &c.*

Benedictus. S. Luke i. 68.

Blessed be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his Servant David;

As he spake by the mouth of his holy prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy covenant;

D

Paraphrase on the BENEDICTUS.

Praised be God, for he hath redeemed his People by a mighty Saviour of the Lineage of David, which he foretold by his Prophets, even from the beginning of the World—declaring by them that we should be delivered from the Dominion of all our Enemies, in performance of that solemn promise which he made to Abraham and his descendents—that we being thus saved from our Foes, might chearfully dedicate our Lives to his service in all Holiness and Godliness. And thou, John, shall be an extraordinary Prophet, for

* The Second Lesson is chosen from the New Testament, because it was the second in the course of Revelation, and because in it the Law and Prophets are fulfilled and brought to perfection.

A PRACTICAL ILLUSTRATION

To perform the oath which he swore to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the *§* Day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.

Or this Psalm: *Jubilate Deo.* Psalm 100.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Paraphrase on the BENEDICTUS.

thou shalt go forth before the Saviour of the World, to prepare the People for his Doctrine, by exciting them to Repentance; which is a proof of God's great Love to Mankind, who is thus pleased to recall them from the Darkness of Sin into the marvellous Light of his Gospel, the Way that leads to everlasting Peace.— All Glory and Praise, &c.

Paraphrase on the 100th Psalm.

O all Nations sing joyful Hymns to Jehovah. For he most assuredly is our God: since he alone hath created us, and continually supports us by his Providence—Go therefore and publicly praise him, and acknowledge his goodness towards you in his holy Temple.—For his kindness towards you never ceaseth: and his promises never fail to the most distant Generations.—All Glory and Praise, &c.

§ The Day-spring from on high. Justly doth this Title as well as that of the *Sun of Righteousness* belong to our Saviour. For as the whole Creation after being hid in Darkness, is refreshed, and enlivened by the cheering Rays of the Morning Light; and as the

Traveller is thereby enabled to pursue his journey with safety and certainty. So the World when buried in the *Egyptian* darkness of Sin and Corruption was revived and enlightened by Jesus Christ; and guided in the Path that leads to eternal Life.

† *Magnificat.* S. Luke n. 46.

(This shall be said or sung † after the first Lesson in the Evening Service.)

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

* For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalm, except it be on the Nineteenth Day of the Month.

Paraphrase on the MAGNIFICAT.

I joyfully praise God my Saviour: because he hath deigned to shew such regard to his Servant in her lowly station—For henceforth future Ages will pronounce me truly happy; since he who is infinitely powerful and holy hath been pleased to bestow upon me this honour: tho' his kindness indeed extends to persons of every Nation and Condition that truly serve him.—He hath

wonderfully disappointed the expectations of the ambitious. He hath depressed the proud Rulers of the Earth, and exalted the lowly in Heart.—He hath filled those who hunger after Righteousness with the bounties of his Grace, but the rich in Spirit he hath rejected. He hath sent forth a Saviour to Israel as he promised to Abraham and his Seed.

† *Magnificat* and the Psalm which follows after succeeds the Lesson properly as testimonies of our Gratitude to God for the light of his Revelation.

† Psalms of praise and thanksgiving to God as they are proper at all Times, so they are never more suitable than when we are under a joyful sense of pardon and reconciliation with him.

* For behold from henceforth, &c. On this passage the Church of Rome seems to have founded, in some measure, that adoration which she pays to the Virgin Mary; through a mistaken interpretation of the Word *Blessed*: which, in the Scriptures, when it relates to a human person, generally signifies happy.

A PRACTICAL ILLUSTRATION

Cantate Domino. Psalm 98.

O Sing unto the Lord a new song: for he hath done marvelous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the Sea make a noise, and all thatt herein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, &c.

Then followeth the second Lesson taken out of the New Testament, and after that the Song of Simeon, as followeth.

Paraphrase on the 98th Psalm.

O praise the Lord with unusual Fervency, for he hath wrought wonderful Things for us.—By his own mighty power he hath vanquished our Foes.—He hath granted us a remarkable Deliverance in the sight of the Nations around us.—He hath performed the gracious promises which he made to Israel: and all the World must own him to be a Saviour indeed.—O therefore express your joyful Gratitude to him, ye favoured people, in Hymns of praise: and with your Voices unite every melodious Instrument, to heighten your Devotion, and help you worthily to celebrate Jehovah your King.—Let the loud Ocean, and its Fullness, the Earth and its Inhabitants join the solemn Concert.—Let the Floods pour forth in full streams their applause; and the Mountains exulting raise their lofty Heads; for the Lord reigneth over all the Kingdoms of the World with Justice and Equity. All Glory, &c.

of the COMMON PRAYER.

Nunc dimittis. S. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, &c.

Or else this Psalm; except it be on the twelfth Day of the Month.

Deus misereatur. Psalm 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the father, &c.

E

Paraphrase on the NUNC DIMITTIS.

Now, Lord, I acknowledge I have received the Comfort which thou promisedst me before my Death. For I have seen him whom thou intendedst to be the Saviour of all People—To give the light of Truth to the Heathen who are involved in the darkness of Error and Wickedness: as well as to be a glorious Deliverer to the Jews from the Tyranny of Sin and Satan.—All Glory, &c.

Paraphrase on the 67th Psalm.

Let thy Blessing and merciful kindness be upon us O God: That the Nations around us beholding our

Happiness in thy protection may be thereby induced to worship and obey thee. O teach all people to acknowledge thee as the only true God, that they may experience the pleasures of thy service: for thou rulest over thy Subjects with Equity, and a tender regard for their Welfare. O bring all Nations, we earnestly beseech thee, to the Knowledge of thy Truth. Then shall Righteousness flourish abundantly upon Earth, and our God will shower down his Blessings upon us. The Mercies which we thus implore for ourselves and our Fellow Creatures, God, we trust, will grant in his appointed Time. All Glory, &c.

A PRACTICAL ILLUSTRATION

Then shall be sung or said the Apostles Creed, by the Minister and the People standing. Except only such Days as the Creed of S. Athanasius is appointed to be read.

† **I** Believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; The third Day he rose again from the Dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the forgiveness of Sins; the resurrection of the body; And the life everlasting. Amen.

And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

§ The Lord be with you.

Answer. And with thy Spirit.

Paraphrase on the CREED.

I believe that there is one God, the Almighty Father of all Men, the Creator of all Things. I believe also that *Jesus Christ* (who appeared in Judea in the Reigns of the Roman Emperors, *Augustus* and *Tiberius*,) is his only Son, and our Lord—That he was conceived, and born of *Mary* a pure Virgin, of the lineage of *David*, by the Holy Spirit—that he underwent many sufferings at the time when *Pontius Pilate* was Governor of *Judea*, was at length fixed to a Cross, and died under that torture, that his body was buried, and his soul passed into the invisible State of Spirits departed.—That he rose again from the dead the third day: and after being seen upon earth forty days ascended into Heaven: from whence he shall come again at the end of the world to judge the living and the dead.

† The rehearsal of the Creed awakens and strengthens our Faith in the word we have heard read and is a good preparative to the Prayers which follow, because he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him.

I believe also that there is an *Holy Spirit* as revealed to us in the Scriptures—that there is an holy universal Church of Christ which he has promised shall never fail—that there is a fellowship amongst all the Saints on Earth and in Heaven—that God will grant forgiveness of Sins to the truly Penitent—that our bodies shall be raised again from the dust to which they must return—and that all men at last shall be sentenced to everlasting happiness or misery. All this I sincerely believe.

Paraphrase on the VERICLES.

May the blessing of God be with you my Brethren—with thee also our Minister—Let us now proceed to the Office of Prayer. Lord mercifully accept our devotions.—O Christ be thou our Intercessor—O Holy Spirit help our infirmities.

§ The Office of Prayer which now begins, is preceded by these short Ejaculations, to prevent us from entering upon it too abruptly; and by the Lords Prayer, in order to perfect and distinguish it.

OF THE COMMON PRAYER

Minister. Let us pray: Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and People, shall say the Lords Prayer with a loud voice.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Priest standing up shall say,

O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord, save the King.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine Inheritance.

Priest. Give Peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

Then for the Morning Service shall follow three Collects; The first

Paraphrase on the Versicles

O Lord, extend thy merciful kindness towards us—of every Nation from the Malice of their Adversaries
And be thou our Defence against all our Enemies—And bless their labours in the Lord—Give peace in
O Lord, protect the King—And graciously hear us our borders, O God.—For it is thou only that canst
in his behalf—Make thy Ministers an honour to crown our endeavours with success.—O cleanse our
their station—And all Christians duly sensible of the Hearts from all impurity—And let thy Holy Spirit
Blessings of a Saviour.—Lord preserve thy People help our Infirmities.

A PRACTICAL ILLUSTRATION

of the Day; The second for Peace; The third for grace to live well.

The second Collect for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collect in the Morning Prayer for Grace,

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

Three Collects for the Evening Service; the first of the Day; The third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

† The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants

Paraphrase on the second Collect at Morning Prayer.

O God of peace, in the faithful acknowledgement and service of whom depend our present and future Happiness; preserve us, thy Servants, from the malicious designs of all our Enemies; that we relying on thy protection, may be fearless of their assaults, through Christ who strengtheneth us.

Paraphrase on the third Collect at Morning Prayer.

O Eternal, Gracious, and Almighty God, by whose Mercy we enjoy the return of the Light in safety; be thou our protector this Day; and grant that we may not be exposed to the danger of Sin, nor be overcome by Temptation; but that our ways may be so ordered by thy Providence that we may ever faithfully serve thee in all Holiness, thro' Jesus Christ.

† By the Peace which we here pray for in this Collect is meant that Peace which was our Saviour's last gift

to his Disciples. *John xiv. 27.*

of the COMMON PRAYER.

* that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

The third Collect at Evening for Aid against all Perils.

|| **L**ighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes; who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King **G E O R G E**; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy

Paraphrase on the Second Collect at Evening Prayer.

O God, who workest in us both to will and to do of thy good pleasure: grant us that peace of mind which nothing on earth can bestow; that we may not only be the better disposed to obey thy commandments; but also that, being in safety under thy protection, we may pass through this life with quietness, and comfortable hopes of a better through Jesus Christ.

Paraphrase on the third Collect at Evening Prayer.

Protect us, O Lord, we beseech thee, this night from all things that may injure either our souls or bodies, for the sake of thy Son's love to mankind.

Paraphrase on the Prayer for the King.

O gracious God, who rulest over all the Kingdoms of the Earth; we earnestly intreat thee to bless our most benevolent Sovereign King George; and so influence him, by thy Holy Spirit, that he may always be disposed for thy service and obey thy Commandments: give him Wisdom and Knowledge to promote the welfare of his People:—Grant him Health, long Life, and Prosperity,—enable him to subdue all his Enemies; and after this Life advance him to an eternal Crown of Happiness through Jesus Christ.

* *That Peace which the World, &c.* To this those beautiful lines in Mr. Pope's *Essay on Man* seem to allude. What nothing earthly gives, nor can destroy
The Soul's calm sunshine, and the heart felt joy,
Is Virtue's prize.

|| When the shades of darkness are approaching we are going to give up ourselves to the defenceless state of sleep; and how reasonable is it for us to implore the protection of that God who neither slumbereth nor sleepeth.

A PRACTICAL ILLUSTRATION

will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

* **A** Lmighty God, the fountain of all goodness, we humbly beseech thee to bless our Gracious Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

† **A** Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

Paraphrase on the Prayer for the Royal Family.

O God of infinite power, from whom all good Things do come, we implore thy blessing upon our amiable Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family: Help and defend them by thy Holy Spirit; adorn them with every Christian Virtue; and grant them to enjoy the most exalted felicity, both here and for ever, through Jesus Christ.

Paraphrase on the Prayer for the Clergy and People.

O most mighty and eternal God, who art wonderful in thy doings towards the Children of Men; send down upon all ranks of the Clergy and their People, the light of thy Holy Spirit, to lead them in the way of Salvation; and that they may serve thee acceptably, let thy blessing descend like the dew, upon their labours, that they may bring forth fruit to perfection. Grant this for the sake of his glorious Merits, who is our Mediator and Intercessor.

* To pray for the King and the Royal Family is not only our duty, as we are taught by St. Paul, 1 Tim. ii. 2. but likewise it is shewing a proper regard to our interest: because if it is for the welfare of a Nation that its Governors should be Righteous; it must certainly be wisdom to implore God's assistance to enable them to

become so.

† No less is it reasonable that men should pray for their spiritual Guides, and for a blessing upon their labours: because *tho' Paul plant and Apollos water, yet it is God that must give the increase.*

of the COMMON PRAYER.

A Prayer of St. Chrysostom.

† **A**lmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy Servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

* **T**HE Grace of our Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

§ *The Creed of Saint Athanasius.*

Upon Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called, *The Creed of Saint Athanasius*, by the Minister and People, standing.

Quicumque vult.

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Paraphrase on the *Athanasian Creed.*

Whosoever hopes to enjoy the benefits of Redemption, it is absolutely necessary that he believe the Gospel. The principal articles of Faith contained, in which are these following, *viz.* That there is none other

God but one, 1. Cor. viii. 4. That there is one Father of all, Ephes. iv. one Lord Jesus Christ, Ephes. iv. 5. and one Holy Spirit, Ephes. iv. 4. That the Father is God, 1. Cor. viii. 6. The Son is God, John i. 1 and the Holy Ghost

† This Prayer of St. Chrysostom, has been used in the service of the Greek Church above one thousand three hundred years: and the several petitions which have been offered up in separate Collects are summ'd up in this.

* This Benedictory Prayer of St. Paul contains the sum and substance of Christianity, shewing that the Blessings of the Gospel, are derived from the Love of God; obtained thro' the Grace of our Lord Jesus

Christ, and conveyed to us by the Fellowship of the Holy Ghost.

§ This Creed was first published in the eighth Century. The condemnatory Expressions contained in it, relate only to those who when they clearly see the Truth, of the Doctrines contained in this Creed, perversely shut their Eyes against Conviction, and chuse darkness rather than light.

A PRACTICAL ILLUSTRATION

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

Paraphrase on the Athanasian Creed.

God, Acts v. 3. 4.—and that there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, 1. John v. 7.—That Jesus Christ is the only begotten of the Father, John i. 14.

who being in the form of God, thought it no robbery to be equal with God, Phil. ii. 6. yet was made in the likeness of Men. Phil. ii. 7. being made of a Woman, Gal. iv. 4. —who suffered for us; and his ownself bare our Sins

of the COMMON PRAYER.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick religion : to say, There be three Gods, or three Lords.

The Father is made of none ; neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity, none is afore, or after other : none is greater, or less than another ;

But the whole three persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshiped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God of the substance of the Father, begotten before the world : and Man of the substance of his Mother, born in the world.

Perfect God, and perfect Man : of a reasonable soul, and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his manhood.

G

Paraphrase on the Athanasian Creed.

in his own Body on the Tree, 1. Pet. ii. 21. 24. But his rruption, Acts ii. 31. for he rose again the third Day, Soul was not left in Hell, neither did his Body see Cor. 1 Cor. xv. 4. ascended up far above all Heavens, Ephes.

A PRACTICAL ILLUSTRATION

Who, although he be God and Man: yet he is not two, but one Christ.

One; not by conversion of the Godhead into flesh, but by taking of the Manhood into God.

One altogether; not by confusion of Substance: but by unity of person.

For as the reasonable soul and flesh is one man: So God and man is one Christ:

Who suffered for our salvation: descended into Hell, rose again the third day from the dead.

He ascended into Heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully he cannot be saved.

Glory be to the Father, &c.

Here followeth † the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

Paraphrase on the Athanasian Creed.

iv. 10. and sitteth on the right Hand of God, Col. iii. 1. and he shall judge the quick and the dead at his appearing, and his Kingdom 2. Tim. iv. 1. for the hour is coming, in the which all that are in the Graves shall hear his voice, and shall come forth, John v. 28. 29. and

every one of us shall give an account of himself to God, Rom. xiv. 12. And the wicked shall go away into everlasting punishment: but the righteous into Life eternal, Mat. xxv. 46. All Glory and Praise, &c.

† The Litany signifies, as it is expressed in the Rubrick, a General Supplication: and, according to the Apostles Rule, 1. Tim. ii. 1. consists 1st of a Deprecation, that is, of petition against Evil, from O God the Father, &c. to in all Times of our Tribulation, &c. 2dly, Prayer, that is petition for good. 3dly Intercession, that

is petition for others, from We Sinners do beseech, &c. to the end. It is therefore an excellent Form of Prayer in itself: and, as the People are allowed such a share in the delivery of it with their Voice, seems well calculated for devotion.

of the COMMON PRAYER.

1 **O** God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

2 **O** God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

3 **O** God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

4 **O** Holy, blessed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sinners.

O Holy, blessed, and glorious Trinity, three Persons, and one God: have mercy upon us miserable sinners.

5 Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

6 From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

7 From all blindness of heart; from pride, vain glory, and

Paraphrase on the Litany.

1 **O** God our heavenly father pardon and forgive us penitent Sinners.

2 **O** God the Son, who art the Saviour of mankind, intercede for the remission of our Sins.

3 **O** God the Holy Ghost who proceedest from the Father and the Son, help our infirmities, and enable us to pray as we ought, and sanctify us unto all Obedience.

4 **O** holy, holy, holy Lord God of Hosts, be merciful unto thy people that prayeth, and pardon our Sins.

5 Remember not against us our old Sins, **O** Lord, nor

visit upon us the iniquities of our fathers, neither inflict that punishment upon us which our sins have deserved: but pardon and have mercy upon us for the sake of that precious Blood, which was shed for our Redemption.

6 Gracious Lord preserve us, we beseech thee, from all things that may injure us, particularly from Sin the greatest of Evils, from the devices and temptations of Satan, from thy displeasure, and its consequences, eternal punishment.

A PRACTICAL ILLUSTRATION

hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

8 From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

9 From lightning and tempest; from plague, pestilence, and famine; from battel and murder, and from sudden death,

Good Lord, deliver us.

10 From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

11 By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

12 By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resur-

Paraphrase on the Litany.

7 Preserve us also, gracious God, from wilful ignorance, haughty arrogance, self-conceit, and dissimulation; from repining at another's welfare, hatred of their Persons, malicious designs against them, and uncharitable judgement upon them.

8 Keep us we beseech thee O Lord from Fornication and all other abominable Uncleaness; and from all the deceitful allurements of the wicked World of disorderly Affection, or of Satan the great Adversary of Mankind.

9 And as we have implored thy merciful preservation O Lord from such Things as may hurt the Soul, so we beseech thee to grant us thy protection against whatsoever may injure the Body, such as destructive storms by Sea and Land, pestilential Diseases, and Dearth of Food; War, Murder, and unprepared sudden Death.

10 Defend us also, good God, from the woeful Disorders of Faction and Licentiousness, from secret Plots and open Rebellion; from Doctrines which are not according to thy Truth, from divisions and separations in the Church which are inconsistent with Christian Uni-

ty; from impenitent hardness of Heart, and a contemptuous disregard to thy holy Commandments.

11 Gracious Lord hear these our supplications, for the sake of that great mystery of Religion, God manifest in the flesh; for the sake of Jesus Christ's humble Birth, and patient Circumcision; for the sake of his submission to Baptism, in order to fulfil all Righteousness—to Fasting, that we might learn to mortify our sensual desires;—and to Temptation, that we might be instructed by his example how to overcome the Tempter.

12 But hear us more especially we beseech thee O Lord for the sake of those bitter sorrows which the Son of God endured in the Garden, and upon the Cross, for our Salvation; for the sake of his death and burial, by which he overcame Death; for the sake of his triumphant Resurrection and Ascension into Heaven, by which he hath opened unto us the Gate of everlasting Life; and for the sake of that blessed Spirit which he sent upon his Apostles at first, and which he hath promised shall be with his Church, as a Comforter and Advocate for ever.

of the COMMON PRAYER.

rection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

13 In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

14 We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

15 That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant **GEORGE**, our most gracious King and Governor;

We beseech thee to hear us, good Lord.

16 That it may please thee to rule his heart in thy faith, fear, and love; and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

17 That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

18 That it may please thee to bless and preserve our Gracious

H

Paraphrase on the Litany.

13 For the sake of these wonderful Things, which Christ Jesus hath wrought for us, be thou our Protector and Deliverer in Adversity and Prosperity, at the Time of our departure out of this World, and at the Day when an eternal sentence shall be passed upon us.

14 As we have implored thy deliverance, O merciful God, from the spiritual and temporal Evils of this Life: so we now offer up our petitions to thee for such Things as are needful for us and our fellow Creatures. And first, we thy unworthy Servants, beseech thee to protect the universal Church of Christ, and guide it into all Truth.

15 Direct and support thy Servant our most bene-

volent Sovereign King **George** in the true worship and service of thee according to Godliness.

16 Inspire his Heart, gracious God, with firm Faith, filial Fear, and ardent Love towards thee. Give him a steady reliance on thee, and teach him to make thy Glory the general aim of all his actions.

17 Grant him Almighty Father, thy defence and protection, and enable him to triumph over all his Adversaries.

18 O God of all goodness send down thy choicest blessings upon our amiable Queen **Charlotte**, their Royal Highnesses **George** Prince of **Wales**, the Princess **Dowager** of **Wales**, and all the Royal Family.

A PRACTICAL ILLUSTRATION

Queen *Charlotte*, their Royal Highnesses *George* Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family ;

We beseech thee to hear us, good Lord.

19 That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly ;

We beseech thee to hear us, good Lord.

20 That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding ;

We beseech thee to hear us, good Lord.

21 That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth ;

We beseech thee to hear us, good Lord.

22 That it may please thee to bless and keep all thy people ;

We beseech thee to hear us, good Lord.

23 That it may please thee to give to all nations, unity, peace, and concord ;

We beseech thee to hear us, good Lord.

24 That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments ;

We beseech thee to hear us, good Lord.

25 That it may please thee to give to all thy people increase

Paraphrase on the *Litany*.

19 Grant O Lord, we beseech thee, all orders of the Clergy a right understanding of thy Word ; and give them Grace to prove the perfection of their knowledge by the excellency of their Doctrines, and the purity of their Lives.

20 Endue the Lords of the King's Privy Council, and all the Nobility of this Realm, with judgement to discern the true interests of their Country ; with Wisdom to form such measures as are most for its advantage ; and with religion and integrity, steadily to pursue them.

21 We beseech thee good Lord, to afford thy blessing and protection to all who are put in trust for the execution of the Laws of this Kingdom, and give them Grace to administer Justice impartially to all Men ;

and faithfully to support the cause of Truth and Virtue.

* 22 O save our Country, gracious God !

23 Let peace, harmony, and unity prevail through the World.

24 Create in us, O Lord, such an ardent Love, and filial Fear of thee as will excite us to keep thy Commandments diligently.

25 Give all Christians Grace, we beseech thee, O God, to pay an humble and steady attention to thy Word, to embrace its instructions with sincere affection, and to shew forth its influence upon their Hearts by producing the Fruits of the Spirit, viz. Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Gal. v. 22. 23.

* O save my Country, Heaven! shall be thy last.

POPE.

of the COMMON PRAYER.

of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

26 That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

27 That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally beat down Satan under our feet;

We beseech thee to hear us, good Lord.

28 That it may please thee to succour, help, and comfort all that are in danger necessity, and tribulation;

We beseech thee to hear us, good Lord.

29 That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

30 That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

31 That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

Paraphrase on the Litany.

26 Grant the light of thy Truth to all such, as being deceived by false Doctrines, have erred from the Faith.

27 Confirm, O Lord, all Christians in their holy profession, comfort and assist all such as labour under religious doubts and despondencies, restore the Sinner, and finally make Virtue triumphant over all its Enemies.

28 Gracious God, deliver, assist, and relieve all that are in peril, want, or affliction.

29 Let thy good Providence watch over and support

all Travellers, all Women in Child-birth; all that are in the helpless condition of Sickness or Infancy; and comfort all such as are deprived of liberty through War or any other Calamity.

30 Be thou, O Lord, a Father to the Fatherless, and defend the cause of the Widow; be a friend to the destitute, and an helper of the oppressed.

31 All bounteous God, extend thy mercy and goodness towards all Mankind.

A PRACTICAL ILLUSTRATION

32 That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

33 That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

34 That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Paraphrase on the *Litany*.

32 As we sincerely forgive (according to Christ Jesus' Commandment and Example) all that have injured, or wished us evil, either with respect to our Persons, Fortunes, or Reputation; so we humbly beseech thee, O Lord, to pardon and forgive them also.

33 O giver of all good gifts send down thy Blessing upon the Fruits of the Earth, that they may grow up to perfection; and that we may receive them in due season to our nourishment, and thy glory.

34 Inspire us O Lord, with such a godly sorrow for Sin, as will work in us a Repentance not to be repented of; pardon and forgive all our past Transgressions of thy Law, whether owing to perverseness, inconsideration, or want of instruction; afford us such help by thy Holy Spirit, as will enable us to reform our lives after the rule of thy Commandments.

O Jesus, Son of God intercede for us that our Prayers may be accepted.

Most the COMMON PRAYER

Then shall the Priest, and the People with him, say the Lords Prayer.

O UR Father, which art in Heaven; Hallowed be thy Name.
Thy kingdom come. Thy will be done in earth, as it is
in heaven. Give us this day our daily bread. And forgive us our
trespasses, as we forgive them that trespass against us. And lead
us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

Let us Pray.

O God merciful Father, that despisest not the sighing of a con-
trite heart, nor the desire of such as be sorrowful; mer-
cifully assist our prayers that we make before thee in all our trou-
bles and adversities, whensoever they oppress us; and graciously
hear us, that those evils, which the craft and subtilty of the devil
or man worketh against us, be brought to nought, and by the pro-
vidence of thy goodness they may be dispersed, that we thy ser-
vants, being hurt by no persecutions, may evermore give thanks
unto thee in thy holy Church, through Jesus Christ our Lord,

O Lord, arise, help us, and deliver us for thy Names sake.

Paraphrase on the Litany.

O pure and spotless Redeemer. grant us that peace
of mind which thou promisedst to thy Disciples.

O Saviour of Mankind have compassion upon us, and
help us.

O thou who art our anointed Prophet, Priest, and
King, mercifully hear our Prayers.

O Father of the Spirits of all Flesh, accept our Pe-
titions.

O Christ, the beloved Son of the Father graciously
plead for us.

O Holy Spirit, help our Infirmities.

For the Paraphrase on the Lords Prayer, see Morning
Service.

Lord treat us not as our Sins have justly deserved—

Nor punish us according to the number and heinous-
ness of our Transgressions.

Let us pray.

O most merciful God, who always givest ear to the
sorrowful prayers of the penitent. Under all our afflic-
tions graciously enable us to offer up our petitions to
thee acceptably; and grant us such assistance, that all
the malicious designs of Man or Satan against us may
be defeated; that we being delivered from our Enemies,
may ever continually express our Thankfulness to thee
both in publick and private, through Jesus Christ.

O Lord let thy power be magnified in our deli-
verance.

A PRACTICAL ILLUSTRATION

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help, and deliver us for thine Honour.

Glory be to the Father, &c.

Answ. As it was in the beginning, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answ. As we do put our trust in thee.

Let us Pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of

Paraphrase on the Litany.

Our Forefathers have informed us, O God, of the Miracles which thou wroughtest in their favour as well as in antient Times long before them.

Raise up, therefore, thy strength, we beseech thee, and come and help us for the sake of thy glory.—
All glory and praise, &c.

O Saviour of the World protect us from our Enemies.

Relieve our distresses.

Pity our complaints.

Pardon the Transgressions of those who turn to thee penitently.

Lend a gracious Ear to our petitions.

We address thee in the language of blind *Bartimeus*
O Son of David have mercy upon us.

Hear us, O Christ, both now and in all our necessities.

O Christ, the Lord of Life, mercifully hear our Prayers.

Lord grant us thy protection—for thou art our only hope and dependence.

Let us pray.

O merciful Father, we meekly beseech thee to have pity upon our Infirmities; and for the sake of that glory which is so justly thy due, save us from that punishment which our Sins have deserved; and teach us, under all our Afflictions, to rely firmly on thy goodness, and to dedicate our lives to thy service in all godliness, to the praise of thy Name, through the intercession of Jesus Christ our Lord.

of the COMMON PRAYER.

living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A Prayer of St. Chrysostom.

A Almighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

T HE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of the Litany or Morning and Evening Prayer.

For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us we beseech thee, in this our necessity, such moderate

Paraphrase on the Prayer of St. Chrysostom.

Most mighty God, who hast disposed us at this Time publickly to offer up our united petitions to thee, and hast promised by thy Son that even when a few are assembled together for thy Worship, thou wilt look favourably upon them; graciously perform our requests, O Lord, we beseech thee as thou shalt see best for us; giving us a firm Faith in, and submission to thy Word in this World, and eternal Happiness in that which is to come.

Paraphrase on the Blessing.

The inestimable benefits which Christ Jesus has purchased for us—and the unspeakable love of God the

Father which he has shewed to us in our creation, preservation, and redemption—and the comfortable assistance of the Holy Spirit by which we are sanctified, be with us all for ever.

Paraphrase on the Prayer for Rain.

O God, our Father in Heaven, who hast promised by Jesus Christ that they who, by doing their duty, pursue the Happiness of another life, shall have all necessary provision for this; we beseech thee to send us, in our present need such kindly Rain that the Earth may yield her Fruits for our support, and thereby increase in us a thankful obedience to thee our Benefactor, through Jesus Christ.

A PRACTICAL ILLUSTRATION

rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord, Amen.

Thanksgiving for Rain.

O God our heavenly Father, who by thy gracious Providence dost cause the former and latter Rain, to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

For fair Weather.

O Almighty Lord God, who for the sin of man didst once drown all the World, except eight Persons, and afterwards of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain, and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord.

In the Time of War and Tumults.

O Almighty God, King of all Kings, and Governor of all Things, whose power no Creature is able to resist, to whom

Paraphrase on the Thanksgiving for Rain.

O gracious God, who, by thy Providence givest Rain from Heaven, and fruitful seasons; with grateful Hearts we bless thee for the needful supply which thou hast lately afforded us; whereby the Earth is refreshed, and enabled to bring forth Food for our Nourishment, and to excite in us a lively sense of thy goodness toward us through Jesus Christ.

Paraphrase on the Prayer for fair Weather.

O most mighty God, who for Sin didst once destroy

all mankind by a Flood, except the Family of Noah, and didst promise never again to inflict the same punishment; though we confess our Iniquities have justly provoked thee to send upon us the same Judgment; yet we beseech thee mercifully to regard our penitence, and grant us such favourable Weather, that the Earth may reasonably afford us her Fruits; and that thy chastisement may inspire us with obedience, and thy mercy with thankfulness, through Jesus Christ.

of the COMMON PRAYER.

to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent: Save and deliver us, we humbly beseech thee, from the hands of our Enemies; abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

In the Ember-Weeks, to be said every Day, for those that are to be admitted into Holy Orders.

Almighty God, our heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy Servants, the Bishops and Pastors of thy Flock, that they may lay hands suddenly on no Man, but faithfully and wisely make choice of fit Persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function, give thy Grace and heavenly Benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all Men, through Jesus Christ our Lord. *Amen.*

A Prayer for the High Court of Parliament, to be read during their Session.

Paraphrase on the Prayer in the Time of Wars and Tumults.

O most mighty God, who rulest over all the Kingdoms of the World with irresistible power, punishing the wicked and shewing Mercy to the Penitent; preserve us we beseech thee from the assaults of our Enemies, humble their insolence, calm their ill will, and defeat their injurious designs against us; that being safe under thy protection from all dangers, we may ever give thee praise; and this we beg for the Merits of Jesus Christ our Lord.

K Paraphrase on the Prayer for those that are to be admitted into Holy Orders.

O most mighty and gracious God, who through Jesus Christ hast procured to thyself an universal Church; shew favour towards it, and at this time so influence its governors, that they may act with strict caution, discretion and integrity, in their appointment of Persons to the sacred Ministry. And give thy assistance and blessing, we beseech thee, to all who shall be chosen to this Office, that both by their Doctrine and Example they may advance thy Glory, and promote the Salvation of all Mankind, through Jesus Christ.

A PRACTICAL ILLUSTRATION

† **M**OST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all conditions of Men, to be used at such times when the Litany is not appointed to be said.

* **O** God, the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of Men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who pro-

Paraphrase on the Prayer for the Parliament.

O God of infinite goodness, we humbly address thee, not only in behalf of this Nation in general, but also particularly for its Representatives, now assembled by the appointment of our most pious and benevolent Sovereign: that thou wouldest be pleased so to influence their debates and resolutions, as may conduce to thy Glory, the benefit of thy Church, the security, dignity, and happiness of our King and his Dominions; that their acts may be so wisely form'd, and so firmly

established, that peace, justice, and piety may always flourish among us. These, and whatsoever else thou seeest needful for them, us, and thy whole Church, we humbly intreat thee to grant for the sake, and through the Intercession of Jesus Christ.

Paraphrase on the Prayer for all conditions of Men.

O God, the Father of all Men, let thy goodness and the light of thy Gospel extend to the People of all Countries, of what rank and condition soever: but more particularly we implore thy Blessing upon the

† As the Parliament is a part of the Constitution and Government of this Kingdom, and as the welfare of the People greatly depends upon their determinations, so it highly becomes us to pray that our infinitely wise God would so direct their Counsels, *that we may lead a quiet and peaceable Life in all Godliness and Honesty.*

* This Prayer is composed in the true Spirit of

Christian Charity. It regards, not one peculiar part of the human species, but all Men—not one particular sect of Christians, but the universal Church of Christ, wheresoever it is founded, and howsoever it is distinguished.—It extends not to Persons under one kind of affliction alone, but to all that labour under any sort of distress whether of Mind, Body, or Estate.

of the COMMON PRAYER.

fess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate [** especially those for whom our prayers are desired*] that it may please thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

A Prayer that may be said after any of the former.

† **O** God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

A general Thanksgiving.

† **A** Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all Men

K 2

universal Church of Christ; that it may be so influenced by the governance of thy Spirit, that all Professors of Christianity may have a right understanding in all Things, and may prove the soundness of their Faith by their Unanimity, Peaceableness, and Holiness of Life. To conclude, we commend to thy Mercy all that labour under any temporal Affliction of what kind soever; beseeching thee to afford them such comfort and relief as their wants may require, granting them a humble resignation to thy will under all their

distresses, and a happy release from all their Calamities. This we beg for Jesus Christ's sake.

Paraphrase on the Prayer that may be said after any of the former.

O God, who art infinitely merciful, and ready to forgive the truly penitent, accept our lowly Requests; and tho' the heinousness of our Sins have justly provoked thee to permit us to perish in our Iniquities; yet mercifully deliver us we beseech thee from this spiritual Bondage, through the Merits of Jesus Christ, who pleadeth for us at thy right hand as our intercessor.

† Sin indeed is a Chain of servitude from which we can be loosed alone by the Grace of God through Jesus Christ.

† This general Thanksgiving presents us, in order, with a comprehensive view of all God's Blessings bestowed upon us, both with respect to this life and another. Our Creation is mentioned first because it is necessary, that we may be capable of enjoying the rest.

And certainly it demands our highest Gratitude, that God has form'd us not Brutes, but rational Creatures, whereby we are enabled to contemplate, love, serve, and enjoy him for ever. But how much are our obligations increased, when we consider, that to him we are indebted also for our continual Preservation and support; without which we must quickly return to our original dust—and that he has bestowed upon us

A PRACTICAL ILLUSTRATION

* This to be said when any that have been prayed for, desire to return praise.

[* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the Redemption of the World by our Lord Jesus Christ; for the means of Grace, and for the hope of Glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, World without end. *Amen.*

A Thanksgiving for fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate Rain and Waters, and in thy Mercy hast relieved and comforted our Souls by this seasonable and blessed change of Weather; we praise and glorify thy holy Name for this thy Mercy, and will always declare thy loving kindness from Generation to Generation, through Jesus Christ our Lord. *Amen.*

Paraphrase on the general Thanksgiving.

O most mighty God, and most merciful Father, we, who are not worthy of the least of thy Mercies, desire to offer up to thee our unfeigned Thanks for the various instances of thy goodness towards us, and all our fellow Creatures. We praise thee for forming us rational Beings, protecting us from the many dangers to which our frail Natures are exposed, and bestowing upon us such innumerable comforts and conveniencies for the present life; but above all for the invaluable deliverance of our Souls from Sin and Death through Jesus Christ,—for the powerful means of improvement in Holiness,—and the glorious Hope of eternal Happiness which thou hast set before us as an encouragement to our obedience. And we beseech thee to impress

upon our Hearts such a deep sense of all thy Mercies as may render us truly thankful, not only with our lips, but by dedicating our lives to thy service in all Holiness, through Jesus Christ, to whom with thee, and the Holy Spirit be ascribed all glory and praise for ever and ever.

Paraphrase on the Thanksgiving for fair Weather.

O God the Lord of all things, who has justly chastised us for our Offences by the late afflicting storms of Rain; and has mercifully relieved our distress by restoring to us fair Weather in due season; We offer unto thee our sincerest Thanks for this thy mercy towards us, and will always gratefully acknowledge thy goodness, through every period of our lives, through Jesus Christ our Lord.

such innumerable comforts and conveniencies with respect to the present Life, such as Health, Friends, Food, and Raiment, &c. But when to these we add the unspeakable Love, which he has shewn to Mankind in our Redemption from Sin and Death by Jesus Christ—the powerful Means of Grace he has afforded us to help our Infirmities, viz. his Word, his Ordinances, and

his Holy Spirit—and the Hope of eternal Glory, which he has set before us to encourage our Obedience—surely the least return we can make for these invaluable Blessings must be not only by offering up to him the sacrifice of Praise with our Lips, but by dedicating our lives to his service in all Holiness and Righteousness.

The * COLLECTS, EPISTLES, and GOSPELS,

To be used throughout the Year.

Note, that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

† *The first Sunday in Advent.*

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

OW E no man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not

Paraphrase on the Collect for the first Sunday in Advent.

Most mighty God, as thy Son Jesus Christ was pleased to come down upon Earth, in great Humility, to Redeem us from all Iniquity; so enable us now to forsake all the Vices of Heathen ignorance, and to acquire all those Virtues which may be a defence a-

gainst Temptation, and an ornament to our Profession: that at our Lord's second glorious appearance to judge the World, we may be raised to eternal Happiness, through him, who reigneth with thee and the Holy Spirit both now and for ever.

* They are supposed to be so called, because they are generally collected out of the Epistles and Gospels that follow them, or because the Minister, in these, collects into one Prayer the Petitions of the People.

† The Word *Advent* signifies the coming or approach; and relates to that remarkable coming of our Saviour by his Birth, which we shortly after celebrate.

And the Offices which are appointed in this Season of Advent, are not only designed to prepare us for a due celebration of that event; but also for his second coming to judge the World, that we may then be found acceptable in his sight. To this end we are taught to cast away the Works of Darkness, and put upon us the Armour of Light.

A PRACTICAL ILLUSTRATION

steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore ‡ love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But § put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. † And the disciples went, and did as Jesus commanded them,

‡ *Love is the fulfilling of the Law.* This it may be said to be, both with respect to the first and second Table: because, as no one truly loveth God, who loveth not his Brother also; so no Man loveth his Neighbour as he ought, who doth not love him for God's sake. And where our Love to Mankind is founded upon a religious principle, it will almost necessarily make us to have a respect unto all God's Commandments.

§ *Put ye on the Lord Jesus Christ,* i. e. let that Purity, Holiness, and Temperance which were so remarkable in Christ Jesus be the constant Garb and ornament of your Souls: that ye may therein be as visibly dis-

tinguished to be his Disciples, as Men are by the Garments they wear.

† By this action our Saviour intended to shew that he was indeed the King, whom the Jews were to expect, but that his Kingdom was not of this World. Therefore let not those who profess themselves his Followers fix their desires upon the enjoyment of temporal Glory and Dominion; but set their affection on Things above, where Christ sitteth at the right Hand of God; that at the Day of Judgment they may welcome his coming with *Blessed is he that cometh in the Name of the Lord.*

of the COMMON PRAYER.

and brought the asses, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strowed them in the way. And the multitudes that went before, and that followed, cried, saying, † Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. * And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

† *The Collect.*

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Paraphrase on the Collect for the second Sunday in Advent.

Gracious God, who didst cause the Books of the Old and New Testament to be written for our instruction; give us Grace so attentively to hear, so faithfully to read, so diligently to apply, and so firmly to keep and treasure up in our Hearts what is contained in them, that by the patience and comfortable Hope which they inspire us with, we may be proof against all the Temptations we have to encounter with through Jesus Christ.

† *Hosanna.* The Word *Hosanna* signifies *Save we beseech.* Applied to Jesus on this occasion, it was of the same import with our acclamation *God save the King*

* *And Jesus went into the Temple, &c.* The Jews, as they reckoned the outer Court of the Temple, where the Proselytes worshipped, no place of Sanctity; were used to permit People to sell and buy Oxen, Sheep, and Pigeons in it for Sacrifices: because those who came from distant parts of the Kingdom could not so conveniently bring such Things with them. There-

by not only many indecent but fraudulent practices were carried on, to the Prophanation of God's House.

† By this Collect is plainly pointed out to us that a further means of preparation for our Lord's coming is a diligent study of the Holy Scriptures, such as will make a deep impression upon our Hearts; and that the best proof of this is when they produce in us patience, afford us comfort, and make us earnestly embrace the Hope of everlasting Life which they present in Jesus Christ.

A PRACTICAL ILLUSTRATION

The Epistle. Rom. 15. 4.

WHATSOEVER things were written aforetime, were written ^{*}for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the

^{*} *Whatsoever Things were written, &c.* This passage evidently shews that the Bible is a Book not designed for the amusement of the Idler, Food for the Disputer, or to fill us with that *Knowledge* which *puffeth up*, but that we may be thereby *thoroughly furnished* by its in-

struction, *unto all good Works*—that we may be filled with Meekness and Christian Moderation, with humble resignation to the will of God under all our Afflictions, and the comfortable Hopes of a blessed Immortality through Jesus Christ.

MO of the COMMON PRAYER A YEAR

clouds, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the Fig-tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, & This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent.

|| *The Collect.*

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobe-

Paraphrase on the Collect for the third Sunday in Advent.

O Saviour of the World, who, at thy first appearance, didst send John the Baptist to prepare the People for thy reception by the preaching of Repentance; give Grace to the Ministers of thy Word so to imitate the Baptist's example, by labouring to convert Sinners

from the paths of Error into the way of Righteousness, that when thou shalt come again at the last Day to judge the quick and the dead, we may obtain Mercy and Favour from thee, who reignest with the Father, and the Holy Spirit, one God, through all Eternity.

† *And when these things begin to come to pass, &c.* As our Saviour thus comforted his Disciples by assuring them that the destruction of Jerusalem, should be means of delivering them from the oppression of the Jews; so may every meek and patient Follower of Christ comfort himself under every calamity by the approaching of the Day of Judgment, when all his Sorrows shall be done away and every oppression shall cease.

§ *This generation shall not pass &c.* This expression plainly shews that the foregoing prophecy relates to the destruction of Jerusalem which happened about thirty-eight Years after our Lord's Crucifixion; when, it may be supposed that the greatest part of the People were living who were born at the Time of our Saviour's preaching. And tho' many of the circumstances of this Prophecy may seem to be strongly descriptive of the Day of Judgment: yet the signs in the Sun and in the Moon and in the Stars, or as St. Mat-

thew and Mark express it *the Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven*, these are figurative Expressions which signified that the Jewish Government should be utterly dissolved, as also *the Son of Man coming in a Cloud with Power and great Glory*, signified the Roman Armies who by the authority of Christ should come to execute punishment on the Jewish Nation.

|| As John the Baptist was sent to prepare our Saviour's way before him, with a view to his first coming; so the Ministers of the Gospel are appointed for the same purpose, with a regard to his second coming. It becomes them therefore to imitate his example, not only in calling Men to Repentance by their Doctrines; but also in giving weight to their Doctrines by a life of strict Virtue. And it no less becomes the People to pay due attention to their Instructions, and to pray that God will give success to their labours.

A PRACTICAL ILLUSTRATION

dient to the wisdom of the just that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. I Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not my own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me, is the Lord. * Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel. S. Matth. 11. 2.

‡ **N**OW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel

* *Therefore judge nothing before the Time, &c.* i. e. beware of indulging yourselves in evilspeaking, or uncharitable censures against your Teachers, or the rest of your Christian Brethren; because you can neither be proper judges of the principles or ends of their actions. But wait with Humility for that great Day, when the Lord Jesus shall appear, and call every Man to an account. Then, even the most secret actions shall be laid open, and the inmost Thoughts and Intentions of the Heart shall be disclosed; and every Man shall be rewarded according to his Works.

‡ *Now when John had heard, &c.* This Message from John to enquire whether Jesus was the Messiah or not, does not seem to have proceeded from want of Faith, (because that seems to have been established by

the extraordinary Testimonies which were given to our Lord at his Baptism) but from discontent that Jesus did not exert his power to deliver him from Prison: probably supposing, like the Jews, that the Kingdom of the Messiah would be temporal, and that he would preserve his People from the malice of their Enemies.— Thus even good Men are sometimes apt to be dissatisfied with the dealings of Providence, through not considering for what wise purposes God may suffer them to be tried and afflicted. For had our Saviour delivered John from Prison, it would have been so far from being a furtherance to the Gospel, that Men might have been apt to say, that they two were combined together to advance each others reputation.

of the COMMON PRAYER.

preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

* **O** Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are fore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

Rejoice in the Lord alway, and again, I say, Rejoice. || Let your moderation be known unto all men. The Lord is

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Paraphrase on the Collect for the fourth Sunday in Advent.

O Lord we beseech thee to grant us thy help and protection that by thy merciful assistance we may be released from the dominion of Sin which is a woeful im-

pediment to us in the course of our duty. Grant this for the merits of Jesus Christ, to whom with thee and the Holy Spirit be ascribed all Honour and Glory for ever.

* Justly is the Christian Life compared to a Race, because we diligently pursue a certain regular course, in order to reach the Goal of Happiness. And we are let and hindered in running this Race by the weight of worldly cares and affections, and the Sin which doth most easily beset us. By this Collect therefore we are taught where to apply for help and deliverance under these difficulties.

|| Let your Moderation be known, &c. The Moderation hereby recommended, is such a Meekness and

calm Composure of Mind, such a Candour and Lenity of Temper, as will dispose us not too rigorously to exact even our just Right, nor to be impatient in suffering wrong: but to treat even our Enemies with forbearance, where the injuries they do us are of a private nature: and never to let difference of persuasion destroy our Christian Charity; because the Day is coming, when, our Judge Christ Jesus shall make full amends for all our condescensions, and reward all our patience.

A PRACTICAL ILLUSTRATION

at hand. † Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. 8. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him what then? Art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. (What sayest thou of thyself? † He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: and they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the † Birth-day of CHRIST, commonly called Christmas-day.

† *Be careful for nothing, &c.* It is not from hence to be supposed that we are to lay aside all care and concern about worldly Things; but only that we must not indulge such an immoderate anxiety as will make us fretful and restless, so as to be distrustful of Providence, and negligent of the one Thing needful.

§ *This is the Record of John, &c.* It is plain from this Message of the Jews that at that Time they expected the coming of the Messiah; and that they were to be Baptized, either by him or some of his Retinue, according to that Prophecy of Zacharias, chap. xiii. i.

† *He said I am the Voice, &c.* This answer of the

Baptist according to the prophecy of Isaiah is in allusion to a practice amongst the Eastern Kings; who in case of any public entry or procession were used to send an Herald or Harbinger to give notice of their coming, and clear the Road before them.

† As Christ Jesus was born for us of a pure Virgin, so must we also be born again from a state of Sin and Corruption to a Life of Righteousness and true Holiness. And this we are taught is to be effected through the Adoption and Grace, and daily renewing of God's Holy Spirit which he has promised to all that sincerely ask it.

of the COMMON PRAYER.

The Collect.

Almighty God who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Hebr. i. i.

GOD, who at fundry times, and in divers manners spake in time past unto the fathers by the prophets, & hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, * when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame

Paraphrase on the Collect for Christmas-Day.

Most mighty God, who didst cause thy beloved Son Jesus Christ to take human Nature upon him, and as at this Season to be born of the Virgin Mary; grant that we being born again from Sin to a Life of Righteousness, and through thy favour admitted to partake

in the privileges of thy Children, may by the help of thy Spirit, be daily reformed in our dispositions, through the same Jesus Christ, who reigneth with thee and the same Holy Spirit, one God now and for ever.

§ Hath in these last Days, &c. How much reason have we to praise God, that we have thus the advantage of living under a so much more perfect Dispensation than our Forefathers, and enjoy the Blessings of the Gospel!

** When he bringeth in the first begotten, &c.* This

passage in particular, as well as this whole Epistle in general, tends to prove the Divinity and Majesty of our Redeemer; and shews at once the unspeakable Love of God in our Redemption, and our indispensable obligation to serve and obey so powerful, so kind a Benefactor.

A PRACTICAL ILLUSTRATION

of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John i. 1.

¶ **I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. † And the light shineth in darkness, and the darkness comprehendeth it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will

¶ *In the beginning was the Word, &c.* The three first Verses of this Gospel are such an evident proof of our Saviour's Divinity, that the most subtle argumentation can hardly evade it. But what is too hard for prejudice and prepossession!

† *And the light shineth in Darkness, &c.* Christ was a Light to lighten Mankind, who were in the Darkness of Sin and Ignorance, with the Knowledge

of the Gospel. But that very Ignorance and Wickedness which rendered such a Revelation necessary, is the unhappy cause why so many have rejected it. Let us take heed therefore that we be not like those of whom St. Paul saith, *the God of this World hath blinded the minds of them which believe not, lest the glorious Gospel of Christ, who is the image of God, should shine unto them.* 2 Cor. 4. 4.

of the COMMON PRAYER.

of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

† Saint Stephen's Day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect for the Nativity, which shall be said continually unto New-years Eve.

For the Epistle. Acts 7. 55.

STephen being full of the holy Ghost, looked up stedfastly into heaven, ‡ and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a

Paraphrase on the Collect for St. Stephen's Day.

Give us Grace, O Lord, under all our Persecutions for the Gospel, to look up with Faith to that eternal Glory which thou hast promised to every Christian sufferer; and enable us also by thy Spirit, after the ex-

ample of St. Stephen, to pray for our greatest Enemies to thee, O Christ, who art a continual Intercessor for thy People at the right hand of God.

† The Festival of St. Stephen stands first after that of our Saviour's Nativity, because he was the first after his divine Master that suffered Martyrdom for the profession of Christianity: and from his example we are taught that *Faith in the Glory which shall be revealed* is the best support under all our afflictions, and that *to love and bless our Persecutors* is a sure proof of a truly Christian disposition.

‡ And saw the glory of God, &c. Well might St. Paul define Faith to be *the substance of Things hoped*

for, and the evidence of Things not seen. Hebr. xi. 1. since it is indeed the Eye of the Mind, which gives us a clear view of Things distant and invisible. And the glorious prospect which St. Stephen thus enjoyed under his Martyrdom, will be the principal comfort and support of every sincere Christian, amidst all the Afflictions of this World, as well as in his departure out of it. Thanks be to God for this unspeakable gift.

A PRACTICAL ILLUSTRATION

young mans feet, whose name was || Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

The Gospel. St. Matth. 23. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, † All these things shall come upon this generation. § O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

* *Saint John the Evangelist's Day.*

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may

— || *Saul.* This was he who was afterwards called *Paul*, who by the Grace of God afterwards distinguished himself far more in the support and propagation of Christianity, than he did now in his opposition to it; and became at last a glorious Martyr to that cause, which he now persecuted.

† *All these Things shall come upon this Generation.* This Prophecy was fulfilled about thirty-eight Years after, in the destruction of Jerusalem.

§ *O Jerusalem, Jerusalem, &c.* Who can read this passage and not be deeply affected with these tender expressions of Christ's Love towards this ungrateful, impenitent People! Let us then take heed that we abuse not those Mercies which God is continually extending towards us, lest we too should one Day suffer a worse fate than the Jews.

* The Festival of St. John the Evangelist has the second place next to our Lord's Nativity, because he was

Of the COMMON PRAYER.

so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. Amen.

The Epistle. 1 S. John 1. 1.

* **T**HAT which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but † if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from

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Paraphrase on the Collect for St. John the Evangelist's Day.

Gracious God, so illuminate thy Church by the Doctrine of thy Apostle St. John, that through the guidance and instruction of thy Holy Word it may attain to the light of eternal Life, through Jesus Christ.

the Disciple whom Jesus particularly loved. As he was the youngest of our Lord's Disciples, so perhaps it was his early Piety that gained him this preference: which should strongly excite us to remember our Creator and Redeemer in the Days of our Youth, and so diligently to walk in the light of that Truth, which this Evangelist has given us, that we may at length attain to the light of everlasting Life through Jesus Christ.

* *That which was from the beginning, &c.* Observe here how well qualified this Apostle was to bear Testimony concerning his divine Master, since he had not

only seen his Person and Miracles,—had not only heard his Doctrines from his own mouth; but had also handled him, and been his bosom Friend, which was a convincing proof that Christ was real Man and not a Spirit.

† *If we walk in the Light, &c.* i. e. If we endeavour to be holy as he is Holy, we have Communion with God, and God with us; and he, for the sufferings of Jesus Christ, will pardon all those sinful Infirmities and Defects, which, in this state of imperfection, cleave to our best Actions.

A PRACTICAL ILLUSTRATION

all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gospel. S. John 21. 19.

JESUS said unto Peter, Follow me, Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. § Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. † And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the World itself could not contain the books that should be written.

‡ *The Innocents Day.*

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and made infants to glorify thee by their deaths; Mortify and kill all vices in us, and so

§ *Then went this saying abroad, &c.* Notwithstanding the care which the Apostle took to prevent any mistakes in this respect, yet some have invented a fabulous Story that he did not die, but was translated like Enoch, or Elias. But what our Saviour said concerning his tarrying till he came, was sufficiently fulfilled, in that he permitted him to live till he came to take vengeance upon the Jews by the destruction of Jerusalem. St. John living till he was above eighty years of Age, which was probably more than ten Years after that event.

† *And there are also many other Things, &c.* The expression in the latter part of this sentence. *I suppose, that even the World itself could not contain the Books that should be written* seems according to our present trans-

lation to be hyperbolical and might more properly have been *I suppose, the World would not receive (or believe) the Books that should be written.* For if Mankind are not sufficiently induced to believe in Jesus Christ through the Writings already published concerning him: neither would they believe tho' they had a minute account of every Miracle which he wrought.

‡ The slaughter of the Innocents is commemorated in the third place after our Lord's Birth-Day, because it was consequent upon it. And let us remember that Christ has assured us that *unless, we be converted, and become as little Children, we shall not enter into the Kingdom of Heaven.* Let their unambitious Simplicity, Humility, and Innocence be always the object of our imitation.

of the COMMON PRAYER.

strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth. † These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. S. Matth. 2. 13.

* **T**HE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he

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Paraphrase on the Collect for Innocents Day.

O most mighty God, who canst make the weakest Beings to become powerful Instruments of thy Providence; and for thy own wise purposes didst permit the Infants of Bethlehem to be massacred by Herod, destroy in us all Vices, and so assist us by thy grace, that by the harmlessness of our Lives and the steadiness of our Faith even unto Death, we may promote thy glory through Jesus Christ.

† *These are they which were not defiled, &c.* This: Scriptures, is frequently represented as a kind of spiritual Whoredom. The Church of Rome has founded her Doctrine of a single life, vowed upon a religious account; thus casting a reflection upon that state which God has declared to be honourable. Whereas it seems properly to signify those who had preserved themselves from the pollutions of Idolatry and Uncleaness; which, in the

The Angel of the Lord appeareth, &c. The particular care of Providence for the preservation of the holy Infant, shews, that Jesus was, indeed, as he represented himself, the Son of God: and proves that the utmost endeavours of Men can never prevent the execution of what God has purposed, nor hurt those whom he protects.

A PRACTICAL ILLUSTRATION

arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. † Then Herod, when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

† *The Sunday after Christmas-day.*

The Collect.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

Paraphrase on the Collect for the Sunday after Christmas-day.

Most mighty God, who, for our Redemption, didst cause thy Son Jesus Christ to be made Man, and, as at this season, to be born of the Virgin Mary, grant that we being born again from the Death of Sin unto a life of Righteousness, and admitted into the glorious Liberty of the Sons of God; may, by the help of thy Spirit, daily increase in newness of living, through the same Jesus, who reigneth with thee, and the same Holy Spirit, one God for ever and ever.

† *Then Herod when he saw. &c.* Behold in Herod a lively instance of the fatal effects of Envy and Ambition. This example should teach us to keep a guard over our desires after worldly Honour and Greatness: which, when indulged to excess, are so apt to produce in us such jealousy and torment, and to break through all obligations of nature and duty to overturn all Laws, and erase the brightest impressions of Reason and Religion. whom the fullness of the Godhead dwelt bodily could stoop so low for the Salvation of Man; what office can we think too low that serves to promote the same glorious end! Let this Mind be in us then which was also in Christ Jesus, and let us put off concerning the former Conversation, the old Man which is corrupt according to the deceitful Lusts: and be renewed in the Spirit of our Mind; and put on the new Man, which after God is created in Righteousness and true Holiness. God has promised the assistance of his Spirit to help our Infirmities upon the easy condition of sincere and fervent Prayer, through Jesus Christ.

† Who can consider this amazing condescension of the Son of God, and not be filled with Gratitude, with Love, towards such a Benefactor! and if he in

of the COMMON PRAYER.

The Epistle. Gal. 4. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, & that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matth. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with Child of the Holy Ghost. † Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son,

§ *That we might receive the Adoption, &c.* Adoption is an act of favour, whereby the Master of an Estate takes Persons of another Family, and receives them as his own Children. Thus God by a marvellous act of kindness was pleased to admit us Gentiles, who were Slaves to Sin, into the blessed freedom and fellowship of his Children, through the precious Death and Merits of his Son Jesus Christ: who thereby purchased for us a title to the glories of a blessed Immortality; if

we forfeit not that title by our own disobedience.

† *Then Joseph her Husband being a just Man, &c.* Joseph might be said to be a just Man in this respect, not only as he was a religious observer of the Law which commanded a divorcement in the case of Adultery; but likewise in his proposing to put Mary away privately, lest if that should be true which she alledged, he should be a means, of bringing punishment upon an innocent Person.

A PRACTICAL ILLUSTRATION

and they shall call his Name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first-born Son; § and he called his Name JESUS.

|| *The circumcision of Christ.*

The Collect.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness

Paraphrase on the Collect for the Circumcision.

Most mighty God, who, for our sakes, didst cause thy Son to undergo the painful rite of Circumcision; grant us to be so spiritually Circumcised, that our in-

ordinate desires and affections being fully subdued, we may give up ourselves to thy service in all holy Obedience, through the same Jesus Christ.

§ *And he called his Name Jesus, &c.* Jesus is the same with Joshua in the Old Testament, and signifies a Saviour. And as that Jewish Leader conducted the Israelites into the earthly Canaan, so, by the help and direction of the Captain of our Salvation, we are led through the Wilderness of this World to the Heavenly Canaan, the Regions of Bliss and Immortality.

|| As Circumcision was an outward distinguishing Badge of Judaism, so is Baptism an outward visible sign of our Christian profession. But as St. Paul assures us

that he only is properly to be called a Jew, who is one inwardly, and that the true Circumcision is that of the Heart, in the Spirit and not in the Letter: so Baptism will then alone be effectual to Salvation when it is followed by a Death unto Sin, and a new Birth unto Righteousness, for as the same Apostle observes we are buried with Christ by Baptism into Death, that like as Christ was raised up from the Dead by the glory of the Father, even so we also should walk in newness of Life. Rom. vi. 4.

of the COMMON PRAYER.

might be imputed unto them also. * And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, † and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. ‡ But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. § And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

* *And the Father of Circumcision, &c.* As it was Faith, and not Circumcision, that rendered Abraham acceptable to God; so it is by Faith, without Circumcision, that we Gentiles are admitted to partake in the Blessings of a Redeemer.

† *And the Babe lying in a Manger.* Behold of how little estimation in God's sight is all human pomp and splendor! since his only Son, the King of Glory, was made to take up, at his Birth, with such lowly accommodations—Let us hence learn that true greatness is only to be estimated by real goodness: and that Humility and Holiness, in the lowest condition of Life, will effectually recommend us to the favour of God,

through Jesus Christ.

‡ *But Mary kept all these Things, &c.* Who can sufficiently admire the modesty and humility of the blessed Virgin on this occasion, instead of being highly puffed up with the extraordinary dignity conferred upon her; instead of boasting to the Shepherds of the greatness of her Family and descent—She on the contrary heard their News with lowly attention and meditated upon it with silent admiration.

§ *And when eight Days, &c.* Jesus submitted to the rite of Circumcision, that he might fulfil the Law, and shew his approbation of it, till the bringing in of a better dispensation.

A PRACTICAL ILLUSTRATION

‡ *The Epiphany, or the Manifestation of Christ to the Gentiles.*
The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit. * That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which

Paraphrase on the Collect for the Epiphany.

O God, who by the direction of a Star, didst discover thy Son Jesus Christ to the Eastern Philosophers, who were the first Fruits of the Gentiles; grant that we who know thee now, tho' imperfectly, through the glass

of thy Revelation, may after this Life enjoy the perfect Happiness of thy immediate presence when we shall see thee as thou art and know thee as we are known, through Jesus Christ.

‡ The *Epiphany* is a Festival in which we have particular reason to Rejoice. For to use St. Paul's expression, let us remember that we being in Time past Gentiles in the Flesh, were then without Christ, being Aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise having no Hope, and without God in the World: but now in Christ Jesus, we who sometimes were far off, are made nigh by the Blood of Christ. The Wise-men were conducted to Christ by the leading of a Star, how much rather should we come unto him who are under the guidance of the marvellous Light of his Gospel! and how greatly does it become us to let our Light

so shine before Men, that they seeing our good Works may glorify our Father which is in Heaven.

* That the Gentiles should be Fellow-Heirs, &c. Observe here that it is not said that the Gentiles should be admitted merely to the same privileges which the Jews allowed to their Proselytes: but that through their belief of the Gospel they should be equally Heirs with them of the same heavenly Inheritance, Members with them of the same Body, of which Christ is the Head, and partakers in all the benefits of Christian Revelation; without submitting to the ceremonies of the Law of Moses. Thanks be to God for his unspeakable gift.

from the beginning of the World hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. † In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came § wisemen from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. * When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called

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In whom we have boldness, &c. How can we sufficiently express our Thankfulness to God that he has been pleased not only to deliver us from the darkness of Heathen Ignorance; but has permitted us to approach the Throne of Grace with humble confidence that our Prayers shall be accepted through the Merits and intercession of our Redeemer.

§ *Wisemen.* These Philosophers, in their own Country Language, were called *Magi*, and probably came from Arabia, which lies East from Judea. And as the Arabians were the Descendants of Abraham by Ishmael they might have a traditional Knowledge of the promised Messiah, preserved among them, as is evident from the Words of the Arabian Prophet Balaam, *There shall come a Star out of Jacob, &c.* And as Astronomy was a Science probably much cultivated amongst the Arabians, as well as the Chaldeans, so their Philosophers were likely much sooner to discover, and judge of the design, of that new remarkable Star which God

sent to conduct them to the birth-place of the Messiah. And his being thus pleased to make this Revelation to these Gentile Sages seemed to signify his intention of calling all Nations to the knowledge of the Gospel. A Mercy for which we also who were once without Light, can never be sufficiently thankful.

* *When Herod the King heard, &c.* That Herod should be troubled on this occasion is not so much to be wondered at, as he had no legal Title to the Crown of Judea, and had acted with great Tyranny in his Government; and might therefore be apt to fear a Revolt of the Jews in favour of this long expected Messiah. But the Jews, no doubt, felt very different sensations upon this News: tho' they were probably much agitated with the joyful hopes of deliverance from the dominion of the Romans, and of the happiness they expected to enjoy under the Reign of the Messiah, for little did they imagine that his Kingdom was not of this World.

A PRACTICAL ILLUSTRATION

the wise-men, enquired of them diligently what time the star appeared. † And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw, in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

* *The first Sunday after the Epiphany.*

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, † that ye present your bodies a living sacrifice, holy, acceptable unto

Paraphrase on the Collect for the first Sunday after the Epiphany.

O Lord, graciously hear our humble petitions; and enable us clearly to understand our duty, and sincerely and diligently to perform it. Grant this we beseech thee for the sake of Jesus Christ.

† *And he sent them to Bethlehem, &c.* How deep laid was the device of this Tyrant at once to impose upon the simplicity of these Philosophers, and to discover the Habitation of the Prince of Life, and effect his cruel designs against his life. But God, who bringeth the Counsels of the wicked to nought, by a singular Providence defeated his malicious purposes, and has taught us by this example that no one can hurt whom he protects, and that therefore to secure his favour, is most to consult our own interest.

* We are hereby taught to acknowledge that it is of God alone that we are enabled to understand and perform our Duty.

† *That ye present, &c.* God does not expect us, under the Gospel, to come before him with Sacrifices of slain Beasts, but to dedicate our lives to his service in all holy obedience; which is better than all whole Burnt Offerings—a Sacrifice most worthy of reasonable Beings.

of the COMMON PRAYER.

God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think, of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of Faith. § For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. † And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days * they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them ques-

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§ *For as we have many Members* &c. St. Paul in this passage compares the Christian Church, to the human Body, in which, as he says elsewhere, Christ resembles the Head, as he is *the Head of the Church*.—Therefore as all parts of the human Body, whether high or low, whether more or less active or honourable, still bear a relation to each other, and are united under one Head: So is it in the Christian Church; in which though some are placed in higher, some in lower stations of life, some have greater or lesser abilities than others; yet each is related to the whole, and should consider, that, whatever advantages he enjoys above the rest, they are the gift of God: and are therefore so far from being a reason for Pride, that they call for so much the greater diligence and activity in the employment of them for the benefit of others.

And when he was twelve Years old, &c. Observe here the care which our Lord's reputed Parents took to instil into his Mind an early regard for Religion, according to the precepts of the Law of Moses, Exod. xxiv. 23. Deut. xvi. 16. How much is it to be wished that all Parents would learn from this Example to bring up their Children in the nurture and admonition of the Lord; not only by instructing them in words, but also leading them by their own practice, in the discharge of their duty.

* *They found him in the Temple,* &c. It seems as if Jesus had presented himself to the Doctors to be catechised: and probably took occasion at this Time modestly to correct some of the Errors which had then crept into the Jewish Church. Hence he might justly be said to *be about his Father's Business*.

A PRACTICAL ILLUSTRATION

tions. And all that heard him, were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not this saying which he spake unto them. And he went down with them, and came to Nazareth, † and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

* *The second Sunday after the Epiphany.*

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

‡ **H**AVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to

Paraphrase on the Collect for the second Sunday after the Epiphany.

All powerful and eternal God, who rulest over all Things visible and invisible, graciously hear our Prayers, and give us, through Life, that peace of Mind

which is superior to all worldly Comforts, through Jesus Christ our Lord.

† *And was subject unto them, &c.* If the Saviour of the World paid a dutiful obedience to those who were only his reputed Parents: how much stronger an obligation lies upon us to be subject to those from whom under Heaven we derive our being and support.

* Let us observe here that it is of God's Mercies in Christ Jesus that our Petitions are heard: and that the Peace of Mind which flows from the practice of Reli-

gion, is that which is most worthy of our pursuit in this World.

‡ *Having then Gifts differing, &c.* This is an Exhortation to such as are Members of the Christian Church, not to envy those who are placed in stations above them, nor despise those who are below them: but for each, according to his abilities, faithfully and diligently to discharge the office appointed him for the benefit of those whom it concerns.

of the COMMON PRAYER.

another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; † continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. † Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, † Woman what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the Governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not

† *Continuing instant in Prayer, &c.* This does not signify that we must be continually praying, so as to neglect every other employment: but that according to our Saviour's parable of the importunate Widow, we are not to be discouraged if our Petitions are not heard so soon as we might desire; but constantly to persevere in our supplications to God for assistance; he being sometimes pleased to defer answering our Requests, in order to increase in us a sense of his benefits, and of our dependence upon him.

† *Rejoice with them, &c.* This is one instance among many, how excellently Christianity is adapted to human Nature: since it is not designed to root out the passions, but to regulate them; it does not recommend to us a stolid insensibility, and unconcern about the affairs of others, but such a benevolent sympathy and regard

for our Fellow Creatures, as will make us partake in some measure in their Joys and Sorrows, and induce us, according to our abilities to promote their welfare.

† *Woman what have I to do with thee?* The word, *Woman* seems to be a very harsh expression, according to our Translation: But the word in the Original appears to have been made use of amongst the Greeks as a term of honour and respect. And *What have I to do with thee* might have been translated in a milder manner, *What hast thou to do with me?* which carries in it a gentle Reproof indeed, and signifies that she acted improperly, in attempting to direct him in the duties of his Ministry: but it is plain, from the order which she gave to the Servants, that she did not interpret it as a mark of disrespect.

A PRACTICAL ILLUSTRATION

whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. * This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

‡ *The third Sunday after the Epiphany.*

The Collect.

A Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompenſe to no man evil for evil. † Provide things honest in the sight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: || for in so doing thou shalt heap

Paraphrase on the Collect for the third Sunday after the Epiphany.

Most mighty and eternal God, have pity upon the Infirmities and Weakness of our Nature; and assist and preserve us by thy power in all the wants and dan-

gers to which we are exposed; for the sake of Jesus Christ our Lord.

* *This beginning of Miracles, &c.* Tho' our Lord's furnishing Wine on this occasion by Miracle shews that a chearful use of God's Creatures, within the bounds of reason and moderation, is lawful; yet we are by no means to suppose, from the quantity, that it was intended to promote intemperance; but probably as a provision for the future occasions of the new married couple: Jesus thus modestly, tho' miraculously making them a present.

‡ We are hence taught to trust that God will deal mercifully with such Infirmities as cleave to our Nature; and to look upon him as our only Refuge and Protection.

† *Provide Things honest, &c.* We are not to suppose

that we have fulfilled this Precept merely by performing the duties of justice in our dealings with Mankind: but we must be careful also to act with such decency and discretion in general, (as the original signifies) that they who are no Friends to Religion, may not take occasion from our Conduct to speak evil of our profession.

|| *For in so doing thou shalt heap, &c.* This expression is evidently taken from Prov. xxv. 21. 22. and is an allusion to the practice of Artificers in preparing their Metals. For as by heaping Coals of Fire upon them they make them yield and relent, and thereby render them more apt to be formed for the purposes they are designed for: so by shewing acts of Kindness and

of the COMMON PRAYER.

coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him. § See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said unto them that followed, Verily, I say unto you, || I have not found so great faith, no not in Israel. † And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob,

Charity to our Enemies in their necessity, we shall take the most effectual means to melt them down into Repentance, Goodwill and Affection. A victory this far superior to the conquest of Kingdoms.

§ *See thou tell no Man, &c.* The general reason why our Lord on this, as well as several other occasions, gave such an order, might be lest the fame of his Miracles being made too public, the People should take him by force, and make him a King; and their Rulers be there by provoked to cut him off, before he had fulfilled the course of his Ministry. But with respect to the Leper he might perhaps order him to keep his Cure private, till according to the Law, he had shewn himself to the Priest. Because, had the Priest known by what means

it was wrought, before he had passed Judgement upon it, he might have refused to pronounce the Man clean.

|| *I have not found so great Faith, &c.* The Centurion's Faith was remarkable in that he supposed that Diseases of all kinds were as much subject to Christ's command, tho' at a distance, as his Soldiers were to him.

† *And I say unto you, that many, &c.* This is a Prophecy that the Gentiles should shortly be called to partake in the Blessings and Privileges of the Gospel: whilst the Jews, who boasted themselves to be God's peculiar People, should through their Unbelief, be rejected.

A PRACTICAL ILLUSTRATION

in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

‡ *The fourth Sunday after the Epiphany.*

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

† **L**ET every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay

Paraphrase on the Collect for the fourth Sunday after the Epiphany.

O God who knowest how unable we are of ourselves, through our natural Weakness, to resist the many powerful Temptations that surround us; give us, we beseech thee, such help and defence as may effectually uphold and preserve us against the assaults of all our Enemies, through Jesus Christ our Lord.

† A proper knowledge of ourselves will always naturally lead us to seek the support and protection of Providence.

† *Let every Soul be subject, &c.* To prevent the Jewish or Gentile Converts to Christianity from supposing that by their profession of the Gospel they were released from their obedience to their earthly Gover-

nors, St. Paul assures them that they were so far from being loosed in this respect, that, on the contrary, their Religion laid upon them, a still stronger obligation than ever to obey, even their Heathen Rulers: because they were Ministers appointed by God for the welfare of Society; and that therefore they ought to be subject to them not only for fear of incurring the punishments

of the COMMON PRAYER.

you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, infomuch that the ship was covered with the waves: but he was asleep. § And his disciples came to him, and awoke him saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, * there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils befought him, saying, If thou cast us out, suffer us to go away into

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of the Law, but likewise out of Conscience towards God: and that for the same reason they ought also to shew obedience and reverence to them in all Things, where their commands were not contrary to the divine Will. If subjection to Governors was so strongly insisted upon under the Reign of a Nero, and in Time of Persecution, then how much more is it incumbent upon us whose Religion is supported and defended by the civil Government!

§ And his Disciples came to him, &c. From the example of these Disciples we may learn where to seek for succour in all our distresses, since tho' the sorrows of Death encompass us, and the overflowings of Ungodliness make us afraid, yet the Lord of Hosts is with us, the

God of Jacob is our Refuge; who stilleth the Raging of the Sea, and the Noise of his Waves, and the madness of the People.

* There met him two possessed with Devils. St. Mark and Luke mention only one demoniac, probably because he whom they speak of, was a great deal more furious than the other: for he had been often bound with Fetters and Chains, but had as often broken them; so that no Man durst further attempt to restrain him. He too was perhaps a Person of more note than the other for his birth, or parts, or interest in the Country, and his Cure made more noise, and for that reason was mentioned by Mark and Luke, while they omitted the Cure of the other.

A PRACTICAL ILLUSTRATION

the herd of swine. And he said unto them, Go, & And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

† *The fifth Sunday after the Epiphany.*

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye: And above all these things put on * charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in

Paraphrase on the Collect for the fifth Sunday after the Epiphany.

O Lord, preserve, we beseech thee, thy Church, the Household of God, in the profession of a true Faith; that they, who depend only upon thy powerful protection

and support, may always be safe from Calamities through the Merits of Christ Jesus.

§ *And when they were come out, &c.* Jesus permitted the Devils to enter into the Swine, probably, not only to shew the reality of the possession, but also how great the power and malice of evil Spirits are, if they are not restrained; and at the same Time to punish the Gadarenes for keeping Swine, which were a snare to the Jews; and to try whether they would be more affected with the loss of their Cattle, than with the recovery of the Men, and his heavenly Doctrine.

† That we may offer up an acceptable Service to God through Jesus Christ it is necessary, that we have

a right Faith. For as are our Principles, such will be our Practice.

* *Charity, which is the Bond of Perfectness, i. e.* If the principle of our actions be the Love of Mankind, founded upon the Love of God and his Love to us, it will make us perfect in all manner of good Works. For no one loveth Mankind as he ought who doth not love God, and he who truly loveth God will love his Fellow-Creatures also. — And he who is a Lover of Mankind will be so far from injuring them, that he will be disposed on all occasions to do them every act of kindness and beneficence in his power.

one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. † And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

The Gospel. S. Matth. 13. 24.

* **T**HE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ‡ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

§ *The sixth Sunday after the Epiphany.*

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God,

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† *And whatsoever ye do in word or deed, &c.* In all our Words and Actions, whether of solemn worship or others, we must address ourselves to God, and hope for his acceptance by Jesus Christ; for he is the only Person, through whom all Mercies are derived to us, for which we pray to, or praise God.

* *The Kingdom of Heaven*, signifies the state of the Gospel, *the Sower* is Christ, *the Field* is the World, as our Saviour interprets it at the 37th and following Verses of this Chapter, *the Enemy* is the Devil, and *the Tares*, the Children of the Wicked one.

‡ *But he said, Nay; &c.* The reason why God disallows of the Tares being gathered up, that is, of wicked

Men being utterly rooted out of the World, may be, partly because it could hardly be effected without the Righteous being sufferers also—partly because they are a means of trial to the Righteous—and partly also that by his goodness, forbearance and long suffering towards the wicked he may lead them to Repentance.

§ It is evident from this Collect that one great end of Christ's coming into the World, was to purify unto himself a peculiar People, zealous of good Works; and that it is absolutely necessary for us to resemble him in Holiness here, that we may be like him in Happiness hereafter.

A PRACTICAL ILLUSTRATION

and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, * we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. † Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the son of God was manifested that he might destroy the works of the devil.

The Gospel. S. Matth. 24. 23.

Paraphrase on the Collect for the sixth Sunday after the Epiphany.

O God, whose Son Jesus Christ came into the World, to overcome Satan, by destroying his wicked Works, and to procure for us the glorious Privileges of the Sons of God and Heirs of Salvation; teach us, therefore, who have this Hope to become like that Saviour here in

Holiness of Life; that when he shall make his second appearance in Glory to judge the quick and dead, we may be made like him in Happiness and Immortality in Heaven, where he reigneth with thee O Father and thee Holy Ghost, one God thro' all Eternity.

* *We shall be like him, for we shall see him, &c.* That is, we shall be like Christ, for he shall change our vile Body into the likeness of his glorious Body; and we shall see him as he is: not in the lowly Condition in which he appeared upon Earth, but in the Glo-

ry which he had with the Father, before the World was.

† *Whosoever abideth in him sinneth not.* That is, who soever is a real Christian doth not allow himself in the practice of any known Sin.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. * For there shall arise false Christs and false prophets; and shall shew great signs and wonders; in-
somuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the car-
case is, there will the eagles be gathered together. Immediately after the tribulation of those days, || shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. † And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

† *The Sunday called Septuagesima, or the third Sunday before Lent.*

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offen-

* For there shall arise false Christs, &c. As the Gos-
pel from whence this is taken is part of our Saviour's
Prophecy concerning the destruction of Jerusalem, so
the false Christs and false Prophets here spoken of re-
late to what is told us by the Historian Josephus, (viz.)
"that many Impostors and Magicians persuaded the
People to follow them into the Desert, where they
promised to shew them manifest Signs and Wonders
done by God"—as also to what is related of Simon Ma-
gus, Acts viii. 9. 10. that he bewitched the Samaritans
so with his Sorceries, that they all gave heed to him from
the least to the greatest, saying this Man is the great power
of God.

|| The Sun shall be darkened, &c. By this is meant
that the Ecclesiastical and Civil State of the Jews
should be destroyed, which are compared, according to

the Eastern Language, to the Sun, Moon and Stars.

† And he shall send his Angels, &c. i. e. when Jeru-
salem shall be destroyed, Christ will send forth his
Ministers to preach, and convert great numbers to the
Faith, through all parts of the World.

† Septuagesima Sunday is so called, because (reckon-
ing from the beginning of the Week before it) it is
seventy days before Easter. Then it was that some of
the primitive Christians were used to begin their forty
Days Abstinence of Lent, omitting on this occasion
Thursdays, Saturdays and Sundays. Thursdays be-
cause of the Lord's Supper, and Ascension, on that
Day. Saturdays, because thereon our Saviour rested
in the Grave, in Token of our future Rest; and Sundays
because of his Resurrection on that Day.

A PRACTICAL ILLUSTRATION

ees, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

Now ye not, that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20.

TH E kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no

Paraphrase on the Collect for Septuagesima Sunday.
O Lord, we intreat thee mercifully to hear our Petitions, that we whom thou justly chastisest for our Sins, may of thy goodness be graciously relieved from our

§ And every Man that striveth, &c. The phrases in the Epistle for this Day allude to the Isthmian Games, which were celebrated by the Corinthians every five Years, at a place called Cenchrea; and consisted of Running, Wrestling, Boxing, &c. Therefore as the Combatants on these occasions were used to prepare themselves for them by a course of Exercise and spare Diet; so, St. Paul says, ought Christians willingly to subdue

Afflictions, that we may live to thy Glory, through the Merits of thy Son our Saviour, who reigneth with thee and the Holy Spirit, one God, now and for ever.

their Passions and Appetites by Mortification and Self-denial: because the Prize we contend for is so much superior to theirs; theirs being only a Crown of Olive or Bays; ours a Crown of Glory that fadeth not away.

The Kingdom of Heaven is like, &c. The true design of this parable is to shew that the Jews, who had the Gospel first proposed to them, would be the last in receiving it. The Householder represents God,—

man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, † they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, * they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called † Sexagesima, or the second Sunday before Lent.

The Collect.

The Vineyard, the Dispensations of Religion in general which were given to mankind in the different parts of the world. The Labourers hired early in the morning signified the Jews, who were born Members of God's Church, under the law of Moses.—Those hired at the third, sixth, and ninth hours, signified those of the Gentiles who were converted to the worship of God, and became, some Profelytes of righteousness, others Profelytes of the Gate.—The invitation at the eleventh hour signified the calling of the Gentiles in every country, by the Light of Nature, to live piously and wisely.

† They received every Man a Penny. The equal Reward bestowed on all, signifies the Gospel with its Privileges and Advantages, which all, both Jews and Gentiles, enjoyed upon an equal footing. Only we must not carry the resemblance so far as to suppose that either of them had merited the Blessings of the Gospel, by

behaving well under their different Dispensations. For this was a gift of God's free Grace alone. But as the Law was a Schoolmaster to bring the Jews to Christ, so a right improvement of the Light of Nature prepared the Gentiles for the reception of the Gospel.

* They murmured, &c. Thus the Jews murmured, and rejected the Gospel, when the Gentiles were admitted to its Privileges without submitting to the institutions of the Law of Moses, Acts xxii. 21. 22. 1 Thes. ii. 16.

† Sexagesima Sunday is so called because (reckoning from the Wednesday before it) it is sixty Days before Easter. Then it was that some of the primitive Christians began their forty Days Fast of Lent, omitting on this occasion, Thursdays and Sundays. [See Septuagesima Sunday.]

A PRACTICAL ILLUSTRATION

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. 11. 19.

***Y**E suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold († I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more; † in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; Once was I stoned; Thrice I suffered shipwreck; A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own country-men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those

Paraphrase on the Collect for Sexagesima Sunday.

O Lord God, who knowest that we rely not upon our own strength for our own defence and support; graciously protect us by thy might against all Calamities for the sake of Jesus Christ our Lord.

** Ye suffer Fools gladly, &c.* This expression, and what follows, relates to the false Teachers who had crept in among the Corinthians during St. Paul's absence, who endeavoured to enslave them to the Jewish Law, to make them a prey to their Covetousness; and treated them with insolence, tyranny, and contumely; infusing into them, at the same time, jealousies, and evil surmises against their lawful Pastor.

† I speak foolishly. Observe here how cautiously St. Paul behaved himself in a point, which he knew to be so nice. For tho' the false Teachers amongst the Corinthians had rendered such a vindication necessary:

yet he knew that it is very difficult to expatiate upon ourselves in Conversation without incurring the censure of vanity.

† In labours more abundant, &c. &c. The methods used for exercising St. Paul's Patience and Virtue, teach us plainly, that the way in which God would be served by Christians, especially by his Ministers, is that of constancy, and indefatigable diligence, and diffusive Charity. That ease and idleness, and luxury, and effeminate declinings of trouble for the publick good, are by no means agreeable to the character of a Disciple of Jesus.

of the COMMON PRAYER.

things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHen much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: * but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those by the way-side are they that hear; § then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. ‡ They

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* But to others in parables, that seeing, &c. Or as it is otherwise expressed by St. Matth. xiii. 13. *Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither do they understand.*— That is, he spoke to them in parables, because their stupidity was so gross, and their prejudices so numerous, that tho' they had capacities for receiving his Doctrine, yet they would not regard it, if he had spoke in plain terms. This shews that the blindness of the Jews was the reason of Christ's teaching them by Parables, and not his teaching them by Parables the reason of their blindness.

§ Then cometh the Devil, &c. The persons represent-

ed by the Seed sown by the Way-side, are such as take no care to understand what they hear, but are easily tempted to forget and neglect it, and so lose all good effect of it.

‡ They on the Rock, &c. The rocky Ground represents those on whom the Word makes some impression, who approve of it at first, and receive it gladly; but being not well grounded; when they are brought under Trials and Persecutions for the sake of the Gospel, their Resolutions fail them, and they yield to Temptation; like Vegetables which having no depth of soil to nourish them, are soon burnt up by the scorching heat of the Noon-Day Sun.

A PRACTICAL ILLUSTRATION

on the rock are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. † And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. || But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

‡ *The Sunday called Quinquagesima, or the next Sunday before Lent.* *The Collect.*

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

THough I speak with the tongues of men and of angels, and have not charity, I am become as sounding brags, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith,

Paraphrase on the Collect for Quinquagesima Sunday.

O Lord, who has taught us that all our best Works are of no value, if they proceed not from a principle of Charity; bestow upon us, by thy Holy Spirit, this most excellent disposition, the means to make us per-

fectly peaceable and virtuous; and without which we may be justly accounted dead in Sin, even whilst we enjoy an animal Life. Grant this for the sake of thy Son Jesus Christ.

† *And that which fell among Thorns, &c.* The Ground full of Thorns, which sprang up with the Seed, and choked it, represents those who receive the Word into Hearts full of worldly Cares, which sooner or later destroy whatever Convictions, or good Resolutions are raised by it. Worldly Cares are justly compared to Thorns, not only because of their pernicious effects, but because they are to be rooted out with great difficulty.

|| *But that on the good Ground, &c.* The good Ground, the honest and good Hearts, signify such as endeavour to understand the Word; and are disposed to believe the Truth, tho' contrary to their prejudices, and to practise it tho' opposite to their inclinations; and join

thereto firmness of Resolution, and a due government of their passions. Such, by the Blessing of God, will be likely to bring forth the Fruits of Righteousness abundantly.

‡ *Quinquagesima Sunday* is so called, because it is fifty Days before Easter. And as the Church had appointed a Fast of forty Days before Easter, which begins on the Wednesday before *Quadragesima Sunday*. So it was ordered by *Telephorus* and *Gregory* Bishops of Rome, that all Priests should begin their Fasts two Days sooner: that as they preceded the People in dignity, they might also precede them in sanctity: Wherefore to the Week of *Quadragesima* was this other added named *Quinquagesima*.

of the COMMON PRAYER.

so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, * seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, † believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully intreated, and spitted on. And

P 2

* *Seeketh not her own.* Charity does not confine its endeavours to the private good of the Person who is possessed of it; but continually excites us to promote the welfare of all Men according to our ability and opportunity.

† *Believeth all Things, hopeth all Things, endureth all Things.* Where there is any just reason to suppose the Person accused is not guilty of the charge laid against him, Charity will incline us to believe him innocent. And even where the circumstances alledged against him cannot be entirely refuted; yet even here

Charity will dispose us to *hope* Things are not so bad as they are represented; or to *hope* at least for the Offenders reformation. Nay even when the charitable Person is in some degree a sufferer by an inconsiderate Brother; (where his Crimes are not of such a nature as to require his punishment, for the sake of the public) —the charitable Person will *endure* his Wrongs with patience—will conceal his Faults from the World; and endeavour to win him over to a better Mind, by gentleness, meekness, and good offices.

A PRACTICAL ILLUSTRATION

they shall scourge him, and put him to death; and the third day he shall rise again. * And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, † a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; ‡ thy faith hath saved thee. § And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

*The first day of || Lent, commonly called * Ash-wednesday.
The Collect.*

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we

* *And they understood none of these Things.* Our Lord's Disciples, through their ignorance of the Scriptures, could not imagine how the Things which Jesus had told them should happen to him. Because as they had all along looked upon him as the Messiah, and, as such, expected him to take upon himself the dignity and power of a temporal Prince; they could not see how his having dominion over the World could be consistent with the sufferings he had told them he must undergo. This blindness, which was the consequence of national prejudice, continued upon them till the Holy Spirit descended upon them at the Feast of Pentecost.

† *A certain blind Man, &c.* St. Matthew mentions two who received their Sight [at that Time. But the reason why only one of them is taken notice of by St. Mark and Luke is, probably, because one of the Beggars was more remarkable than the other, being the

Son of *Timeus*, who seems to have been a Person of some distinction; and that having fallen into poverty and blindness, he was forced to beg for his Bread.

‡ *Thy Faith hath saved thee.* That is, thy Faith hath made thee a proper Object of this Mercy.

§ *And immediately he received his Sight, &c.* Thus, says "*Erasmus*, Jesus, by his Touch, cures the Mind "that is blinded with worldly Lusts; and gives light "for this end, that we may follow his steps."

|| *Lent.* Is so called from the antient Name of March, which by the Saxons was named *Lenet, Monat,* or *Length Month*, because the Days then begin to exceed the Nights in length. For this reason, as the forty Days Abstinence are generally a part of this Month, they were therefore called *Lent*.

* *Ash-wednesday* is so called from the antient custom of Fasting that Day in Sackcloth and Ashes.

of the COMMON PRAYER.

worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epistle. Joel. 2. 12.

† **T**URN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering unto the Lord your God? ‡ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. S. Matth. 6. 16.

* **W**HEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men

Paraphrase on the Collect for Ash-wednesday.

Most might and eternal God, who lovest thy Creatures, and hast promised to pardon the Sins of such as are truly penitent: Inspire us with hearty Repentance for our Transgressions, and new Resolutions of better Obedience for the future; that we thus shewing a be-

coming sorrow for our Offences, and a sense of our misery without thy Mercy, may obtain full Reconciliation with thee the God of all goodness, through Jesus Christ our Lord.

† *Turn ye even to him, &c.* Observe here that Fasting and all other outward signs of penitence will nothing avail without a real contrition and change of Heart, and turning to the Lord by a new Obedience.

‡ *Blow the Trumpet in Zion, &c.* This shews that it is not only requisite that every particular Person should shew acts of Contrition for his Sins in private;

but that Times also should be set apart for publick Humiliation for our national Offences; and that People may then offer up their united Supplications in the Assemblies, to avert God's displeasure.

* *When ye fast, be not as the Hypocrites, &c.* Our Lord herein teacheth us that on any occasion of abstinence we ought not to be formal and vain glorious, like those

A PRACTICAL ILLUSTRATION

to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret shall reward thee openly. § Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

|| *The first Sunday in Lent.*

The Collect.

O Lord, who for our sake didst fast forty days and forty nights ; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2. Cor. 6. 1.

* **W**E then as workers together with him, beseech you also, that ye receive not the grace of God in vain : (for he saith, I have heard thee in a time accepted, and in the Day of salvation have I succoured thee : behold now is the accepted time ;

Paraphrase on the Collect for the first Sunday in Lent.

O Lord Jesus Christ, who, in order to prepare thyself for the Work of the Ministry, didst undergo a forty Days Fast ; teach us so to mortify and deny our sensual Desires and Appetites that every Thought may be

brought in captivity to the obedience and Glory of thee in all Holiness, who reignest with the Father and the Holy Spirit, one God, for ever and ever.

Dissemblers, who at such Times, either covered their Faces with a Veil, or by melancholy Looks and Gestures, endeavoured to draw the observation of others. For such Fasts have no farther recompence to expect.

§ *Lay not up for yourselves, &c.* This precept very properly follows the preceding : for, in order to render our Fasting acceptable, it is necessary, as Isaiah recommends, that we deal our Bread to the hungry, and that we bring the Poor that are cast out to our Houses : when we see the naked, that we cover him, and that we hide not ourselves from our own Flesh, Isaiah lviii. 7.

|| Let no one suppose, because Abstinence is particu-

larly recommended at this season, that we are therefore at liberty freely to indulge our Appetites all the rest of the Year. For as the Flesh is an Enemy that we have to contend with through Life : so it behoves us continually to keep a guard against its Allurements.

* *We then as workers together, &c.* That is, we, the Ministers of Christ, who are employed in the great Work of reconciling Men to God, intreat you not to receive the Gospel in vain, by neglecting to make a proper use of it : for now you have an opportunity thereby of promoting the Salvation of your Souls.

of the COMMON PRAYER.

behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving † ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4. 1.

† **T**HEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he, said, if thou be the Son of God, command that these stones may be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

† *Approving ourselves as the Ministers of God, &c.*— In the remainder of this Epistle St. Paul gives us an account, in what manner he, and his fellow labourers behaved themselves in the office of the Ministry. And in their character has left every Minister of Christ a model, on which to frame his own. A proper portion of Scripture at the approach of the Ember-Fast, and wor-

thy the most attentive consideration of all who, either have been, or are now to be, sent forth upon the same Embassy.

† *Then was Jesus led up, &c.* The probable reason why our Lord was brought to this Trial was, not only that the Captain of our Salvation might be made perfect through sufferings: but likewise that he might prove him-

A PRACTICAL ILLUSTRATION

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

‡ *The second Sunday in Lent.*

The Collect.

Almighty God, who see'st that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Theff. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; * that every one of you should know how to possess his vessel in sanctification and honour; not in the

Paraphrase on the Collect for the second Sunday in Lent.

All powerful God, who knowest that we are unable to defend or support ourselves; be thou our protector in all respects, that our Bodies may be preserved from all worldly Calamities, and our Souls from all sinful

Thoughts and Desires, with which our spiritual Enemies may endeavour to inspire us. And this we beg for the sake of Jesus Christ our Lord.

self to be the promised *Seed* that should *bruise the Serpents Head*; that as Man once fell by the wiles of the Devil, so Man, in the Person of Christ, might triumph over this grand Adversary. From this example let us learn resolutely to resist the Temptations of Satan, and particularly such as might lead us into distrust, or presumption, ambition or avarice; or such as may any way tend to draw us off from the service of God, and the allegiance we owe him. The method which

Christ made use of to repel the Temptations of Satan, by quoting the holy Scriptures, shews us, that it is by the Word of God that we may defeat his attempts, and quench all the fiery darts of the wicked.

‡ How much does it concern us to make God our Friend, for then are we sure that greater is he that is for us, than they which be against us.

* *That every one of you should know, &c.* That is, that no Man should dishonour his Body (which is the

of the COMMON PRAYER.

lust of concupiscence, even as the Gentiles, which know not God; + that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon: and behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, my daughter is grievously vexed with a devil. § But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: *be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

¶ *The third Sunday in Lent.*

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right

Vessel, the Dwelling and Instrument of the Soul) by Lusts of Uncleanness, and such abominable Affections and Practices, as the ignorant Heathen indulged.

† *That none go beyond, or defraud, &c.* That is, that no one invade anothers right, or transgress the stated bounds of such enjoyments, by such Lusts as are either injurious to Marriage, or against the use of Nature: for a severe vengeance will certainly over take all such.

§ *But he answered her not a Word.* He did not seem to regard her, intending that the greatness of her Faith should be made to appear: because it not only

justified his Conduct in working a Miracle for a Heathen, but was a sharp rebuke to the Jews for their infidelity.

* *Be it unto thee, even as thou wilt.* The success which this Canaanitish Woman met with from Jesus, teaches us two Lessons of great importance. First, that God is no respecter of Persons, but always accepts the sincere and fervent Prayer of an humble penitent Heart. Secondly, that it is our Duty to continue in Prayer with earnestness, tho' an Answer be long deferred.

¶ If we expect our Prayers to be heard, we must be careful to offer them up with Faith, Sincerity and Per-

P R A C T I C A L I L L U S T R A T I O N

hand of thy Majesty, to be our defence against all our enemies,
through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling favour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, * nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were some times darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, * He casteth out devils

Paraphrase on the Collect for the third Sunday in Lent.

Most mighty God we intreat thee to hearken to the sincere Petitions of thy humble Servants, and to pre-

serve us by thy Power against the assaults of all our Adversaries, for the sake of Jesus Christ our Lord.

vency. For how shall we hope that God will regard those Prayers which we pay no attention to ourselves.

* *Nor Jest ing.* This expression, from the company it is join'd with, plainly signifies such Jest ing, as tends to Scurrility and Obscenity, such as injures

the Characters of the absent or present, or inspires the Mind with lascivious and filthy Ideas. For otherwise, Jest ing, in its general importance, seems neither to be unlawful, nor unbecoming a Christian.

* *He casteth out Devils, &c.* Thus we may observe

of the COMMON PRAYER.

through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth.

* When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the Word of God, and keep it.

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that when the Heart is grown hardened in Iniquity it will be apt to turn those very means, which are made use of for its Reformation, to Contempt and Reproach, will shut out Conviction, and impiously blaspheme even God himself, rather than hearken to instruction. -- Wretched state indeed! How should this teach us to guard against the first inlets of Vice: for hardly do we know where we shall be able to stop. When we have once forsaken the course of our Duty; we are no longer sure of the protection of Providence, and may pass to such lengths, as it may be hard, very hard to

draw back.

* *When the unclean Spirit &c.* This Parable is designed to teach Men in every Age the danger of resisting their Convictions, and breaking through their good Resolutions. The effect being commonly that they are rendered much more hardened and abandoned than before; according to the observation of St. Peter, *If after they have escaped the Pollutions of the World through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein, and overcome, the latter end is worse than the beginning,* 2 Pet. ii. 20.

A PRACTICAL ILLUSTRATION

The fourth Sunday in Lent.

The Collect.

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. * Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

Paraphrase on the Collect for the fourth Sunday in Lent.

Most mighty God, tho' we humbly acknowledge that our Sins deservedly call for thy Judgments upon us; yet we intreat thee to grant that by thy help we may mercifully be relieved from all our Afflictions, for the sake of our Lord and Saviour Jesus Christ.

* *Which things are an allegory:* That is, the foregoing historical account of Abraham, and his two Sons, contains also a mystical or spiritual meaning, because those two Sons represent the two Covenants of the Law and the Gospel. From whence St. Paul reasons that as Abraham was advised by Sarah to cast out the Bond-Woman Hagar, and her Son Ishmael, so ought the Law of Moses to be abolished, and give

place to the Gospel. As the Gospel Dispensation is here justly represented to us as a state of perfect freedom, in opposition to the slavish ceremonies of the Law—this ought to excite in all Christians a lively sense of their Happiness, and the warmest Gratitude to God, and induce them diligently to walk worthy of their Adoption.

of the COMMON PRAYER.

The Gospel. S. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and † when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, § Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be go-

† *When he had given Thanks.* This is a sufficient example to us for those forms of address to Almighty God, upon the use of his Gifts for our Refreshment; tho' they are highly reasonable in themselves had we had neither any Command nor Example for them. Only let us take heed that we do not convert them into mere forms by a thoughtless indecent utterance.

§ *Gather up the Fragments, &c.* This Command seems to have been given not only to shew the necessity, reality, and greatness of the Miracle: but likewise to teach us that our Charity ought to be conducted with Prudence and Economy—and that our expences even upon proper objects, should be bounded by such proportions as the circumstances of our affairs will allow.

A PRACTICAL ILLUSTRATION

verned and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The Epistle. Hebr. 9. 11.

CHrist being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats, and calves; but * by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? † And for this cause he is the Mediator of the new Testament, that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that † thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and

Paraphrase on the Collect for the fifth Sunday in Lent.

All powerful God, we intreat thee to deal with us according to thy Mercy; that, through thy unspeakable kindness, our Souls and Bodies may be continually ruled and protected, through our Lord Jesus Christ.

* *By his own Blood he entered, &c.* This portion of Scripture points out to us the pre-eminence of the Gospel above the Law of Moses.—For, whereas the High Priest under the Law, by the Sacrifice of slain Beasts, procured only a temporary Purification of the unclean, which was performed every Year.—Jesus Christ hath obtained eternal Redemption for us, through the Offering of his precious Blood once for all.

† *And for this cause he is the Mediator, &c.* That is

Christ, by his Blood, hath sealed a new Covenant between God and us; that, in consideration of his Death for the expiation of Sins, which the Law of Moses could not expiate, all who are admitted to, and perform their part of it, may receive the Promise of Immortality and Happiness in Heaven.

‡ *Thou art a Samaritan, &c.* The Jews and Samaritans bare a mortal hatred to each other on account of Religion, insomuch that the Word Samaritan was

of the COMMON PRAYER.

judgeth. Verily, verily I say unto you, * If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

Paraphrase on the Collect for the Sunday next before Easter.

Most mighty and eternal God, who so lovest the world that thou gavest thine only begotten Son to be made in the likeness of men, and to be obedient unto the death of the Cross, leaving us an Example, that we should follow his steps; mercifully grant that we may

both faithfully imitate the pattern of his Humility and Resignation, and be so planted together in the likeness of his death; that we may be also in the likeness of his Resurrection, through the same Jesus Christ our Lord.

made use of by the Jews to signify, not merely one of that People, but also one that bore an enmity to their Nation and Religion, and a Man of bad Morals. Thus in our own Language a *Turk* signifies one of a barbarous disposition, and a *Jew*, one who is covetous and rich.

obeys the precepts of Christ, shall not be subject to eternal Damnation, which is elsewhere called the *second Death*.

Before Abraham was, I am. That is, before Abraham was born, I had an Existence. This Passage appears to be an evident proof of our Lord's Divinity.

* *If a Man keep my saying, &c.* That is, whosoever

A PRACTICAL ILLUSTRATION

The Epistle. Phil. 2. 5.

*** L**ET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. † Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHEN the morning was come; all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priest took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury

** Let this Mind be in you, &c.* Since Christ Jesus, who was the Brightness of his Father's Glory, and the express Image of his Person, designed to make himself of no Reputation, and to suffer death upon the Cross for our salvation: We ought to think no condescension to low, no Office too mean that may serve to advance the good of our Fellow Creatures, and promote the same glorious end.

† Wherefore God also hath highly exalted him, &c.—God hath rewarded this unparalleled act of Obedience in Christ, by advancing his human Nature to univer-

sal Dominion. That all Nations should acknowledge him as their King, and by submitting to his Laws and Government, promote the Glory of God the Father; who delights to be honoured in the Belief and Obedience, paid to his blessed Son and his Gospel.

|| And hanged himself. A miserable example of the fatal effects of Covetousness, and a standing monument of God's vengeance; which should deter mankind from sacrificing conscience to worldly gain; for which this Wretch betrayed his Master, Friend, and Saviour, and cast away his own Soul.

of the COMMON PRAYER.

strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, § he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, inasmuch that the governor marvelled greatly. * Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: † for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then

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§ *He answered nothing.* Jesus might perhaps decline making a public Defence for himself, lest the common people, moved by his arguments, should ask his release, and prevent his death. Besides, the gross falsehood of the accusation, known to all the inhabitants of Galilee, rendered any reply needless.

* *Now at that Feast the Governor was wont, &c.* The Passover is the Feast meant here. And as it was kept in memory of the Jews' release from Egyptian Bondage; so the custom of setting a prisoner at liberty on that occasion, was a very proper Emblem of their Deliverance. But the circumstance, at this time, of Barabbas, a vile rebel, being preferred to Jesus an

innocent person, is a lively representation of the deliverance of mankind, who were rebels against their Creator, from the bondage of Sin and Satan; and the Saviour of the world, who was without spot or blemish being given up to death in their stead.

† *For I have suffered many things this Day in a Dream.* Perhaps it presaged the vengeance of God pursuing her Husband and Family, on account of the injustice he was going to commit. But whatever it was, Pilate, (as Josephus relates) was afterwards banished by the Roman Emperor Vitellius, to Vienne in Gaul, where he laid violent hands upon himself.

A PRACTICAL ILLUSTRATION

with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, † His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. § Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: * him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched

† *His blood be on us and on our Children.* The weight of this Imprecation lies heavy on that nation to this day, by the destruction of their city, and their miserable dispersion into all parts of the world.

§ *Then the Soldiers of the Governor, &c. &c.* Who can read the following scene without horror? Who can reflect that the Son of God was thus scourged, arrayed like a Fool and an Impostor,—his head wounded with prickly Thorns whose injuries were increased by the blows of an heavy Eastern Reed—that he was mock-

ed, spit upon, and struck by an impious rabble—I say, Who can reflect that the Son of God endured such things for his sake, and will not hate and abhor his Sins which were the occasion of it? And, on the contrary, who must not fervently love him, who thus loved us, and gave himself for us?

* *Him they compelled to bear, &c.* They did this, however, not out of compassion to Jesus, but for fear he should die under the fatigue, and thereby elude his intended punishment.

of the COMMON PRAYER.

him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: † if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabacthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them, that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, ‡ and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy

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† *If he be the King of Israel, &c.* They scoffed at the Miracles by which he demonstrated himself to be the Messiah, and promised to believe in him on condition he would prove his pretensions by coming down from the cross. Though nothing could be more false and hypocritical: for they continued in their unbelief, notwithstanding Jesus raised himself from the dead, which was a much greater miracle than his coming down from the Cross would have been. But, alas! their conditional professions of Belief were a mere insult.

‡ *And many Bodies of Saints, &c.* It should seem, as if these Saints were Disciples, who had died but lately. For when they went into the city, they were known by the persons who saw them; which could not well have happened, had they not been their contemporaries. By their resurrection it was demonstrated that the power of Death and the Grave was broken; and an earnest given of a general Resurrection from the dead.

A PRACTICAL ILLUSTRATION

city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Hai. 63. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, & mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? ‡ I have trodden the wine-press alone, and of the people there was none with me: * for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. † I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his

§ *Mighty to save.* In this Portion of Scripture Jesus Christ is represented to us, by the Prophet, as a Conqueror returning bloody from battle: and herein we are led to contemplate the hardships, and the success, of that combat with the enemies of our souls, by which he brought Salvation to Mankind. The account of which is given by way of Dialogue.

‡ *I have trodden the Wine-press alone.* That is, none less than He who undertook it, was thought proper to procure so glorious a deliverance for us.

* *For I will tread them in mine anger, &c.* Nothing can be more magnificent and sublime than this descrip-

tion of Christ taking vengeance upon his Adversaries: which should make every Sinner tremble to provoke the divine displeasure. For though God is Long-suffering and of great Goodness to those that fear him: yet to his enemies he is, indeed, a consuming fire.

† *I will mention the loving kindneses of the Lord,* These are the words of the Prophet. And if he thought there was so much reason for thankfulness to God for the care he had always taken of his people Israel; how much more cause have we to bless him for the victory which Jesus Christ has gained over our spiritual enemies, by his precious bloodshedding, and his glorious Resurrection.

of the COMMON PRAYER.

loving kindnesſes. For he ſaid, Surely they are my people, children that will not lie: ſo he was their Saviour. In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love, and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought againſt them. Then he remembered the days of old, Moſes and his people, ſaying, Where is he that brought them up out of the ſea, with the ſhepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting Name? that led them through the deep as an horſe in the wilderneſs, that they ſhould not ſtumble? as a beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious Name. Look down from heaven, and behold from the habitation of thy holineſs, and of thy glory: Where is thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained? Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlaſting. § O Lord, why haſt thou made us to err from thy ways? and hardened our hearts from thy fear? Return, for thy ſervants ſake, the tribes of thine inheritance. The people of thy holineſs have poſſeſſed it but a little while: our adverſaries have trodden down thy ſanctuary. We are thine, thou never beaſt rule over them; they were not called by thy name.

The Goſpel. S. Mark 14. 1.

AFTER two days was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes fought

§ O Lord why haſt thou made us to err, &c. This does not imply that God was the cauſe and Author of the Wickedneſs of the Jews: but that he ſeeing their obſtinacy and wilful hardneſs of heart had ſuffered them to go aſtray, and, in juſt judgment upon them, had left them to themſelves.

A PRACTICAL ILLUSTRATION

how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? * she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot one of the twelve, went unto the chief priests to betray him unto them. And when they heard it, they were glad, and promised to give him money. † And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I

* *She hath wrought a good Work, &c.* This shews that works of charity are not so to be attended to, as to forget the offices of piety and religion. For tho' Almsgiving is an important Christian Duty; yet he who neglects the religious worship, and service of Almighty God, will soon be in great danger of omitting those duties which he owes to his neighbour, through want of a proper principle.

† *And he sought how he might conveniently, &c.* Ju-

das's intention of delivering up his Master, seems to have arisen from an insatiable avarice, and a wilful opposition to the course of Providence, hoping perhaps that by putting Jesus into the hands of the Grandees, he would be laid under a necessity to prove himself to be the Messiah: thinking that if they should yield to Christ's arguments, the whole nation would immediately submit, and the Disciples raised forthwith to the height of their expectations.

of the COMMON PRAYER.

shall eat the passover with my disciples? And * he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you, which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, † until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, ‡ If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

* He will shew you a large upper Room furnished, That is spread with a carpet, and having couches placed to lie upon at supper: for the Easterns did not sit at table as we do, but lay on couches called *Triclinia*, because they commonly contained three persons. These orders from our Saviour concerning the Passover, plainly shew that he foreknew all things that should befall him—that his

sufferings were predetermined of God,—and that he submitted voluntarily to them.

† Until that day that I drink it new in the Kingdom of God, i. e. till after my resurrection.

‡ If I should die with thee, I will not deny thee in any wise. As St Mark's Gospel is commonly reported to have been wrote under the direction of St. Peter: The

A PRACTICAL ILLUSTRATION

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be fore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, & Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as

account of this denial of Jesus here, is a remarkable proof of his humility and sincerity. For, had he been otherwise disposed, it would have been very natural for him rather to have concealed a circumstance so mortifying to human pride but, instead of being silent on this head, he relates this event with some aggravating particulars not mentioned by the other Evangelists. Such, for instance, is his being so *very positive* in his resolution of not denying his Master; of which we have no reason to doubt of the sincerity: yet they are a lamentable proof of the want of self-knowledge.

§ *Simon, sleepest thou? could'st not thou watch one hour?* As if he said, "O Peter, Is thy attention to my welfare so soon wearied out? Dost thou sleep regardless of

thy Master's sorrows? *Thou* who so lately boastedst of thy courage and constancy in my service." Had Peter awoken, during this reproach, it surely must have pierced him to the heart.—But who must not be touched with the kind and compassionate excuse which our Lord makes amidst all his afflictions, for the frailty and weakness of his Disciples! *The Spirit truly is ready but the Flesh is weak.* As if he had said, "I know very well that your professions were sincere for my service: but, alas! it is too plain, (such is human weakness) that unless good resolutions be improved and confirmed by watchfulness and prayer, they will soon fall to the ground."

of the COMMON PRAYER.

he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. * And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. † And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes; and Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, ‡ Art thou the Christ, the son of the blessed?

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* *And one of them that stood by, &c.* Observe here Peter's modesty in the relation of this event. For tho' it was he (as we are told by St. John) that cut off Malchus' Ear: yet he forbore having his Name mentioned; tho' the action was a proof of his zeal for his Master's service.

† *And there followed him a certain young man, &c.* This was perhaps the Proprietor of the Garden, who being awakened by the noise, came out with the Linen

Cloth in which he had been lying, and having a respect for Jesus, followed him, forgetting his dress.

‡ *Art thou the Christ the Son of the Blessed?* The craft of the Question lay in this, that if Jesus answered, in the affirmative, they would condemn him as a Blasphemer, but if in the negative, they proposed to punish him as an Impiſtor, who, by accepting the title of the Messiah, had deceived the people.

A PRACTICAL ILLUSTRATION

And Jesus said, I am; and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And *they all condemned him to be guilty of death. † And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by, said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ‡ And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isai. 50. 5.

§ **T**HE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the

* *They all condemned him to be guilty of Death.* It should have been translated, *They all agreed that he was guilty of a capital crime, viz. Blasphemy.*

† *And some began to spit on him, &c. &c.* Thus was the Judge of the World placed at the bar of his own guilty creatures, falsely accused by the Witnesses, unjustly condemned by his Judges, and barbarously insulted by all. Yet, because it was agreeable to the end of his coming, he patiently submitted. Though with a frown he could have made his Judges, his accusers, and those who had him in custody, to drop down dead in a moment, or shrink into nothing.

‡ *And when he thought thereon, &c.* Behold in Peter an eminent example of the vanity of self-confidence, and of the weakness of human nature, unsupported by God's help! God grant that all who Sin, like Peter, may like him also immediately consider their ways and turn their feet unto God's testimonies, and henceforward glorify their Redeemer even unto Death.

§ This portion of Scripture contains so exact a description of the barbarous indignities our Saviour suffered, and of his meek deportment under them as seems more like a history, than a prophecy which was fulfilled several hundred years after.

of the COMMON PRAYER.

smelters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, †and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire

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* *Who is among you that feareth the Lord, &c.*
i. e. Whosoever feareth God, and obeyeth the Gospel of Jesus Christ: if they be under grievous troubles; let not their afflictions drive them to despair: but let them fix a firm dependance on God, for protection and de-

liverance.

† *And delivered him to Pilate.* Thus the Jews delivered up our Lord to the Romans, and they for that Sin, were, themselves, afterwards given up into the hands of the Romans.

A PRACTICAL ILLUSTRATION

him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (§for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate willing to content the people, released Barabbas unto them, ‡and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head; and began to salute him, Hail, king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, † the father of Alexander and Rufus, to bear his cross. And they bring him unto the place || Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them,

§. *For he knew that the Chief Priests had delivered him for Envy.* What pity it was that he who was so well acquainted with the motive of their accusations against Jesus, should yield to the execution of their malicious designs! But, alas! when ambition and views of worldly interest have taken possession of a Man's heart, he is too often apt to sacrifice to them, conscience, integrity, and every good inclination.

‡ *And delivered Jesus, when he had scourged him, &c.* The Romans usually scourged the criminals whom they condemned to be crucified. This was the reason of Pilate's proceeding in that respect. Thus custom contri-

buted to increase our Lord's sufferings. But, whilst our hearts sympathize with our afflicted Saviour, blessed be God who hath taught us that *by those stripes we are healed.*

† *The Father of Alexander and Rufus.* These were two noted Men amongst the first Christians. See Acts xix. 33. Rom. xvi. 13.

|| *Golgotha* probably so called from the criminals bones which lay scattered there. And for this reason perhaps, (as well as his being crucified betwixt two Thieves) Christ might be said to be *numbered amongst the Transgressors.*

of the COMMON PRAYER.

what every man should take. * And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. ‡ And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

* *And it was the third hour, and they crucified him.* That is, it was the third Jewish hour when he was fixed to the cross—which is about our nine o'clock in the morning.

† *And when the sixth hour was come there was darkness over all the land until the ninth hour.* That is from twelve till three in the afternoon. That this Darkness was not occasioned by a natural Eclipse is evident, because it was full Moon then. A natural Eclipse never happening, except when the Moon is about the change. Besides, the darkness, occasioned by Eclipses of the

Sun, never continue above twelve or fifteen minutes. Wherefore it must have been produced by a divine power, in a manner we are not able to explain. To this we may add that *Phlegon* the Astronomer, and *Freedman of Adrian* (as he is cited by *Origen*) in treating of the 4th year of the 202d Olympiad the 19th of *Tiberius*, (supposed to be the year in which our Lord was crucified,) tells us, "That the greatest Eclipse of the Sun that ever was known, happened then; for the day was so turned into night that the stars in the heavens were seen."

A PRACTICAL ILLUSTRATION

Wednesday before Easter.

The Epistle. Hebr. 9. 16.

* **W**HERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. § For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the Judgment: so Christ was once

* *Where a Testament is, there must also of necessity be the Death of the Testator.* St. Paul in order to prove the necessity of Christ's Death for the establishment of the Gospel, or new Covenant (as it is called) cites as a parallel case, what was well known amongst mankind in their worldly affairs, viz. that a common Will or Testament was of no force till the Death of the Testator. To the same purpose he spoke that the Old Testament, or first Covenant which was given by Moses was dedicated by sprinkling it with the blood of slain calves and goats, but that the New Testament was purified with far better sacrifices than these, even with the pre-

cious blood of the Son of God.

§ *For Christ is not entered, &c.* As the Jewish High Priest entered once a year into the Holy of Holies (the most sacred part of the Temple) to make atonement for the Sins of the people, with the blood of slain beasts: so Christ has entered, once for all, into the Holy Places of Heaven, there to appear in the presence of God; where, by the offering of his own blood, he hath obtained eternal redemption for us; of which the aforementioned ceremony, under the law, was but a Figurative representation.

of the COMMON PRAYER.

offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called *the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. and he said unto them, With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the

* *The Passover*, was so called, and observed, in commemoration of the Israelites departure out of Egypt, when the destroying Angel which put to death the first-born of the Egyptians, *passed over* the houses of the Israelites without entering therein, Exod. xii. 11. Hence

also the Lamb which was killed on these occasions was called the *Passover*; which was eaten with unleavened bread. This was a representation of Christ the true paschal Lamb who was sacrificed for us.

A PRACTICAL ILLUSTRATION

vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, † This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, § The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. ‡ And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he

† *This is my Body which is given for you.* As if he had said *This is the representation of my Body, which is given to Death, for you.* Do it no longer in commemoration of the Deliverance from Egypt, but in Remembrance of me, who, by dying for you, will bring you out of the spiritual Bondage of Sin, (a Bondage far worse than the Egyptian) into the glorious liberty of the Children of God. Do it in a thankful Remembrance of me, who, by laying down my life, will ransom you from Death and Hell; and set open the Gates of Heaven, that you may enter Immortality in Triumph.

§ *The Kings of the Gentiles exercise, &c.* From the manner in which Jesus composed this contention of his Disciples it appears, that they are not to be accounted

the greatest Men who have the greatest and most absolute power; or who pompously assume the Title of *Benefactors* (as some of the Kings of Egypt and Assyria did,) but that he is most truly to be styled great who, with a condescending Humility, is most serviceable to his Fellow Creatures, after the example of our Saviour.

‡ *And I appoint unto you a Kingdom, &c.* The Kingdom here meant by Jesus was his mediatorial Kingdom over Mankind, by the Dispensation of the Gospel; in the propagation of which he hereby assures his Disciples, that they, as his Ministers should be next to him in Dignity and Office; thus giving Laws to the converted Tribes of the Israel of God throughout the World.

of the COMMON PRAYER.

said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, *But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down and prayed, saying, † Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet

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* *But now, he that hath a purse, &c.* When our Lord sent out his Disciples at first to Preach the Gospel, he ordered them to make no particular provision for the purpose, but to rely wholly upon God, who would dispose the Hearts of their Hearers to befriend and support them. But now, he tells them that he was going to be treated as a Malefactor, they too must expect a different usage from Mankind: and that it would be therefore wise to provide themselves by Faith and Patience against the Trials and Afflictions that might befall them.

† *Father, if thou be willing, &c.* What a glorious pattern have we here set before us of Patience and ra-

tional Submission to the Will of God! Our Lord does not affect here a Stoical insensibility of his approaching sufferings. On the contrary, He, in the language of nature, pray'd to be delivered from them: yet because he knew the End and Necessity of those Sufferings, he meekly resigned himself to the Will of his heavenly Father. So likewise, as Christians, it is not expected of us, that we should be insensible of the afflictions that befall us, or that we should not desire to be relieved from them: but that we should always pray for deliverance, with an humble submission to God's Will; accounting that to be the best which he is pleased to do for us.

A PRACTICAL ILLUSTRATION

spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, * Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves: When I was daily with you in the temple, ye stretched forth no hands against me: but † this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. ‡ And the Lord turned, and looked upon Pe-

* *Judas, betrayest thou the Son of Man, &c.* There is something remarkably affecting in almost every word of this Reproach. *Judas! betrayest thou?*—canst thou be guilty of such a malicious design against my life? Again, *Judas, betrayest thou?*—Canst thou, my Servant and Disciple act such a perfidious part?—*Judas! betrayest thou the Son of Man?*—Canst thou be so ungrateful to him who has always shewn himself so gracious a Master to thee?—*Judas, betrayest thou the Son of Man with a Kiss?*—Canst thou act such an hypocritical part, as to make the symbol of Love, the signal of Treason? Let us take heed that the Malice, Perfidiousness, Ingratitude, and Hypocrisy which

thus aggravated the crime of Judas, be not chargeable upon us.

† *This is your Hour, &c. i. e.* This is the time in which it is permitted you to exercise your malice, and effect your bloody designs against me.

‡ *And the Lord turned and looked upon Peter, &c.* With such a Look what heart must not have been pierced that had been in Peter's situation! For however mild our Saviour's look might be on this occasion: yet to be fixed upon that frail Apostle at a time when he who had professed such zeal for this Master's service was denying him with loud Oaths and Imprecations; and when that Master was suffering the bitter taunts and scoffs and

of the COMMON PRAYER.

ter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe. § And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. I Cor. II. 17.

IN this that I declare unto you, I praise you not; that you come together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, * this is not to eat the Lords supper: for in eating, every one

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insults of an ungrateful people.—Surely it must fill him with the sharpest compunction and remorse; and we need not wonder to find that he went out and wept bitterly. Such are the reflections which naturally arise in our Minds upon this Event. And yet how many can go on impenitently, and with ut concern, in a course of iniquity, though the Eye of God is continually upon them, who seeth the very secrets of their hearts; and from which no darkness nor shadow of death can conceal them.

§ And if I also ask you, you will not answer me, &c. That is, If I ask your opinion of the proofs which I

have given of my being sent from God, you will not give me an answer, nor let me go, even though I should offer the strongest arguments in my favour.

* *This is not to eat the Lord's Supper.* It may be observed here that in the primitive Church it was customary to bring to their religious Assemblies, every one as he was able or disposed, Bread and Wine for a common *Entertainment*; which was called a *Fest of Love*. The design of which was to express and maintain Friendship and Concord, and Christian Unity. Out of the provisions which were brought for this occasion, a part was reserved, and consecrated for the Holy Sa-

A PRACTICAL ILLUSTRATION

taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, *who-soever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. † But let a man examine himself, and so let him eat of that bread, and drink of that cup. ‡ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak, and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another.

rament; which was generally administered after the Love Feast. But this custom became at length abused. For instead of eating in *common* (according to the first institution,) several took upon them to eat their portions *separately*, whereby they that were poor, and could bring little, were hungry; and they that were rich, and had brought much ate and drank to a riotous excess: making no distinction between the Lord's Supper, and a common disorderly feast, and turning what was intended to promote religion, into an occasion of intemperance and profaneness. Thereby forgetting the end of the institution of the Sacrament, which was, "the eating Bread, and drinking Wine in a thankful remembrance, of what Christ Jesus has done and suffered for us."

* *Who-soever shall eat this Bread, &c.* That is, who-

soever by the irregular indecent practice, beforementioned, shall profane this Holy Sacrament, they treat Christ with a contempt like his Murtherers.

† *But let a Man examine himself, &c.* That is, before every approach to this Sacrament, it is proper, that a man examine into the disposition of his mind, that he come with due reverence to so holy an Ordinance and with Charity to those for whom Christ died.

‡ *For he that eateth and drinketh unworthily, &c.* That is, He that eateth and drinketh in the *indecent and disorderly* manner in which the Corinthians did, (whom St. Paul reproves) provoke God to inflict his *Judgments* upon them; as he did upon the Corinthians. Concerning whom we are told, that for this cause some were weak and sickly, and many died.

of the COMMON PRAYER.

And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. S. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, || We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. § And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and

|| *We found this fellow perverting* &c. Who sees not the notorious falshood of this accusation? But what will not malice invent to effect its wicked purposes? So far was Jesus from refusing to pay tribute, or from affecting temporal Royalty, that he payed the one, though it could not be rightfully demanded of him, and refused the other when it was offered him.

§ *And the same day Pilate and Herod were made friends.* The Friendship which they now contracted seems only to have been in order to serve their own selfish purposes. And the observation is too generally true that jarring vices will easily unite for the destruction of virtue.

A PRACTICAL ILLUSTRATION

behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, * nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. † And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, ‡ weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

* *Nothing worthy of Death is done unto him.* Or as it might be otherwise translated, *It does not appear that any thing worthy of Death has been done by him.*

† *And he released unto them him, &c.* As a seditious Murderer was thus set at liberty, and an innocent person given up to Death. Thus were the rebellious race of Adam delivered from the bondage of Sin and

Corruption, and the Lamb of God, who was without spot or blemish, given up as a Sacrifice in their stead.

‡ *Weep not for me but weep for yourselves, &c.* This relates to the destruction of Jerusalem, which our Lord thus prophesied was approaching: when it might justly be said concerning the people at that time, that better had it been that they had never been born.

of the COMMON PRAYER.

§ For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors one on the right hand, and the other on the left. Then said Jesus, || Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, * To day shalt thou be with me in paradise. And it was about the sixth hour; and there was a dark-

§ *For if they do these things in a green Tree, &c.* That is, if they so cruelly treat a righteous person: Ezek. xx. 47. what shall become of those wicked persons, who like a dry tree are ready to be burned.

|| *Father forgive them, &c.* Behold here an instance of the most perfect charity, which calls equally for our admiration and imitation. Jesus not only forgives his persecutors himself, when, by their means he was expiring under the most unconceivable torture; but even implores his heavenly Father to forgive them. Nay more—He even endeavours to extenuate their guilt, and excuse his Murderers: by representing their cruelty as the effect of ignorance; *they know not what they do.* Surely did we duly and frequently contemplate this glorious example, we should be ashamed of indulging violent wrath, and implacable resentment against our brethren for such petty injuries as too many do. Nay we should be strongly induced to

shew all meekness to all men, to make all fair allowances for human infirmity, and as God for Christ's Sake hath forgiven us, cheerfully to forgive our Fellow Creatures, who have injured us also.

* *To day shalt thou be with me in Paradise.* Let no one who professes himself a Christian cite the example of this penitent Thief as a Plea for a late repentance. He shewed such an Act of Faith on this occasion as no one ever did either before or since. He acknowledged our Lord when mocked by men, hanged upon a Cross, and treated as the worst of Malefactors. But for those who have enjoyed the light of the Gospel from their infancy, and have daily enjoyed the means of religious instruction: yet have hardened themselves against conviction, and rejected all helps for their spiritual improvement. For such to hope that by a few prayers and sighs and tears upon a death-bed they shall be able to make atonement for a whole life of

A PARCTICAL ILLUSTRATION

ness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

A Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

A Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

Paraphrase on the first Collect for Good Friday.

All powerful God, we humbly intreat thee to shew mercy, favour, and protection, to these thy people here assembled; for whose salvation thy blessed Son patiently submitted himself to the painful Death of Crucifixion; who now reigneth with thee and the Holy Spirit, one God, through all Eternity.

Paraphrase on the second Collect for Good Friday.

Iniquity, and obtain an equal share of future happiness with those who by patient continuance in well doing have sought for glory and immortality—is an absurdity

Most mighty and eternal God, by the influence of whose Spirit all Christians throughout the world, are ruled and made Holy; Accept our humble Petitions in Behalf of all sorts of Men who profess the Belief of the Gospel; that every one of them, according to his ability and station in life, may diligently serve thee with Sincerity and Piety, through our Lord and Saviour Jesus Christ.

which surely can be admitted of by none but those whose understandings are equally corrupt as their manners.

of the COMMON PRAYER.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end.
Amen.

The Epistle. Hebr. 10. 1.

† **T**H E law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do

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Paraphrase on the third Collect for Good Friday.

O God of infinite Mercy, the Maker of all Men, who lovest thy Creatures, and desirest not that any one of them should perish in his Sins, but that he should turn from his Iniquities, and be saved; have Mercy upon all Jews, Mahometans, Pagans, and Unbelievers of every persuasion, and in every part of the World: enlighten their Understandings, and reform their

Dispositions, that they being thus admitted into the number, and privileges of thy People, may be made partakers of that eternal Salvation which is purchased for all real Christians by Jesus Christ our Lord, who reigneth with thee and the Holy Spirit, one God for ever and ever.

† *The Law having a shadow,* The Apostle proves in this passage of Scripture that the Sacrifices which were made use of under the Law of Moses were only types, and figurative Representations of that perfect Sacrifice, which Jesus Christ, by his Death, offered up once for all; and therefore that as that was come in

reality which they only represented, they ought to be done away. *Behold* therefore O Sinner, what sorrows thy Saviour endured for thy Iniquities! *Behold* and Repent. *Behold* ye truly penitent Believers how the Prince of Peace procured for you Reconciliation with the Father! *Behold* and rejoice with Thanksgiving.

A PRACTICAL ILLUSTRATION

thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and *offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot stool. † For by one offering he hath perfected for ever them that are sanctified: whereof the Holy Ghost, also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) and let us consider one another to provoke unto love and to good works; ‡ not

* *Offering for Sin thou wouldest not. &c.* By this passage of Scripture, which is quoted from Psalm xl. it is plain that sacrifices were, in themselves, not acceptable to God: but that they were instituted for a time, and suited to the genius of the Jews, a carnal people, who, without such outward rites and ceremonies in their religious worship, would have been too apt to fall into the idolatrous practices of the Gentiles. They were designed likewise to represent that great Offering of Jesus Christ the Lamb of God, which (in God's intention) was slain from the foundation of the

world; but was revealed in these last times.

† *For by one Offering he hath perfected, &c.* Observe here that it is those who are sanctified, those who are truly obedient Christians, that are perfected, and made partakers in the benefits of Christ's redemption.

‡ *Not forsaking the assembling &c.* If St. Paul so earnestly exhorted Christians, even in times of Persecution, not to neglect the assembling themselves together for public worship; then how much more is this duty incumbent upon us, who are protected and supported in our religious worship by the civil Government!

of the COMMON PRAYER.

forfaking the affembling of ourfelves together, as the manner of fome is; but exhorting one another: and fo much the more as ye fee the day approaching.

The Gofpel. S. John 19. 1.

Pilate therefore took Jefus, and fcourged him. And the Soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and faid, Hail, King of the Jews: And they fmote him with their Hands. Pilate therefore went forth again, and faith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jefus forth, wearing the crown of thorns, and the purple robe. And Pilate faith unto them, * Behold the man. When the chief priests therefore, and Officers faw him, they cried out, faying, Crucify him, crucify him. Pilate faith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, becaufe he made himfelf the Son of God. When Pilate therefore heard that faying, he was the more afraid; and went again into the judgment-hall, and faith unto Jefus, § Whence art thou? But Jefus gave him no answer. Then faith Pilate unto him, Speakeft thou not unto me? Knoweft thou not, that I have power to crucify thee, and have power to releafe thee? Jefus answered, Thou couldeft have no power at all againft me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater fin. And from

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* *Behold the Man.* Thus Pilate endeavoured to raife the compassion of the people. He had caufed Jefus to be fcourged, and in derifion to be adorned with a Crown of Thorns, and an old purple robe, in hopes that the people would be pacified with this punifhment; and that Jefus' life might be fpared. In this woeful condition he brought him forth to them, faying *Behold the Man*. But their hearts were too much hardened, and too much bent upon his deftruction, to be fatisfied with any thing lefs than his death. Thus were the divine counfel fulfilled.

§ *Whence art thou?* Pilate as he was a Heathen, and therefore not a Believer in the true God, hearing that

the charge laid againft Jefus by the Jews was that he had called himfelf *the Son of God*, feems to have fupposed that Jefus had pretended he had derived his defcent from fome Deity; as fome of the Heroes of old had done; fuch as *Alexander*, who represented himfelf as the fon of *Jupiter*; and *Romulus* who was reported to have been the fon of *Mars*, &c. Therefore he faid *Whence art thou?* That is, "Which of the Deities art thou fprung from?" Therefore it was perhaps that Jefus did not choofe to explain to him his divine original, becaufe in his prefent ftate of Gentilifm he was not capable of comprehending it.

A PRACTICAL ILLUSTRATION

thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: Whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, † and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no King but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. || And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross: And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am the King of the Jews. Pilate answered, § What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to every soldier a part) and

† *And about the sixth Hour.* In order to reconcile this passage with St. Mark who says that *they Crucified, or fixed him to the Cross at the third Jewish Hour*, which is about our nine o'Clock: we must observe that St. John, who lived in the later Times of Christianity, and wrote his Gospel principally for the benefit of the Gentile Converts, adapts his account of Things to the *Roman* computation of Time; which agreed pretty much with ours. Therefore *the sixth Hour* here, is much the same with our *six in the Morning*.

|| *And he bearing his Cross.* 'Tis said indeed in the other Gospels that they obliged one *Simon* a Cyrenian to bear it for him: but this it may be supposed was done after Jesus had carried it so long as till they

were afraid he should die under the fatigue; and they be thereby disappointed of putting him to the intended Torture.

§ *What I have written, I have written.* That is, "I am determined the Inscription shall not be altered." As it was usual for Malefactors amongst the Romans to have the Crime for which they suffered, inscribed upon a Tablet, and carried before them to their execution: so Pilate, according to custom, made a superscription for Jesus: but wrote it in so ambiguous a manner, as that it might seem either that Jesus had *falsely assumed* to himself the title of *King of the Jews*; or that *he was indeed* the King of the Jews.

of the COMMON PRAYER.

also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, *Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, †It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and ‡forthwith came there out blood and

* *Behold thy Mother.* Whatever some in these Days might think of such an action, our Saviour, herein, gave a proof of his regard for St. John, as well as for his Mother: and entrusted her to his care as an Honour not indulged to his other Disciples. Hereby acknowledging him, in his last moments, as the *Disciple whom he particularly loved*—as one whom he knew to be his Friend indeed. If Jesus took such Thought for his worldly Parent amidst all the agonies of his Crucifixion: none surely can justly be accounted his Followers who neglect a proper discharge of this duty.

† *It is finished.* Which was as if he had said, “all Types and Prophecies concerning me are now fulfilled,

—God's Justice is satisfied,—and the great work of Man's Redemption is accomplished.”

‡ *Forthwith came thereout Blood and Water.* The Apostle seems to have taken particular notice of this incident both here and in his first Epistle chap. v. 6. because it was an evident proof of the certainty of his Death; (in opposition to the opinion of some Heretics who affirmed that he only died in appearance.) For Anatomists tell us that there is a *Capsula* near the Heart, called the *Pericardium*, which hath Water in it; and therefore that the coming out of Water with the Blood was a sure evidence that the Heart was wounded.

A PRACTICAL ILLUSTRATION

water. And he that saw it bare record; and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced.

Easter-Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto *the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, †eight souls were saved by water. The like figure whereunto, even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by

Paraphrase on the Collect for Easter-Even.

Grant, O Lord, that as, by Baptism, we are planted into the likeness of thy Son Jesus Christ's Death, so we may imitate his Burial also by continually killing and subduing in ourselves all sinful passions and de-

fires; that, Death and the Grave may become to us a passage to a blessed Resurrection, through the Merits of that Saviour, who died, and was buried for our Sins, and rose again for our Justification.

* *The Spirits in Prison.* Signify the Souls of those wicked Men who, in the time of Noah were disobedient, and shut up in the Prison of Sin and Sensuality. To these Christ preached by his Spirit, through the Ministry of Noah, when God of his Mercy, bore with their wickedness for the space of 120 Years, before he brought a Flood upon the Earth.

† *Eight Souls were saved by Water.* The same Water which destroyed the Ungodly, was a means of preserva-

tion to Noah and his Family, by lifting up the Ark on high. In like manner Baptism is a means of our spiritual Salvation through Christ, as the Water of the Flood, through the Ark, was of their corporal safety. Only we must take heed that we rest not in the outward sign; or suppose that we shall be saved merely by the being washed, or sprinkled with Water: but must add thereto an earnest desire to know the Will of God, and a diligent endeavour to perform it.

of the COMMON PRAYER.

the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Matth. 27. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulcher, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulcher. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, *lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulcher sure, sealing the stone, and setting a watch.

Easter-day.

At Morning Prayer, instead of the Psalm [O come, let us, &c.] these Anthems shall be sung or said:

* **C**Hrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of

* *Left his Disciples should come by Night, &c.* Tho' it was very unlikely that a company of poor dispirited Persons should engage in such an undertaking as the carrying off the Body would not have been serviceable to their interest; yet the care which the Jews took to prevent it, afforded another strong proof of Christ's Resurrection; because under the custody of such a guard; it was improbable that his Disciples should attempt to remove the Body:—but as it was removed and the

Sepulcher left empty, notwithstanding; it must have been done by a divine power. Thus God not only frustrates the counsels of the wicked; but makes them instruments to his glory.

* *Christ our Passover, &c.* Christ resembled the Lamb of the Passover amongst the Jews. Because, as by the sprinkling of the Blood of the Paschal Lamb upon the Doors of the Israelites, the destroying Angel passed over them: so by the shedding of the precious Blood

A PRACTICAL ILLUSTRATION

malice and wickedness: but with the unleavened bread of sincerity and truth. *1 Cor. 5. 7.*

Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom. 6. 9.*

Christ is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, &c.

As it was in the beginning, &c.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

* **I**F ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your

Paraphrase on the Collect for Easter-Day.

Most mighty God, who, through thy Son Jesus Christ hast vanquished Death, and given us eternal Life; grant, we beseech thee, that those good desires, which thou inspirest into our Hearts, may, by thy

Grace, produce in us good actions, through the same Jesus Christ, who reigneth with thee and the Holy Spirit one God for ever and ever.

of Christ, we are saved from the wrath to come. As the Passover was kept in commemoration of the Israelites deliverance from the Bondage of Egypt: so the Feast of Christ's Resurrection is instituted in remembrance of our deliverance from the slavery of Sin and Death. As the Jews were commanded to eat no leavened Bread during their Feast of the Passover; so should Christians commemorate their Redemption by

abstaining from the leaven of Sin, and by the practice of all Christian Purity.

* *If ye then be risen with Christ, &c.* The Doctrine of Christ's Resurrection should be a continual motive to Believers to rise from the death of Sin to a life of Righteousness,—to mortify and subdue in themselves all inordinate Affections to the Things of this World, and principally to desire, and endeavour to at-

of the COMMON PRAYER.

affection on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them.

The Gospel. S. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulcher: and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulcher, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate

It is worthy to be observed in general concerning this portion of Scripture appointed for this day's Gospel, that the Testimonies of our Lord's Resurrection contained in it, go on (to use David's Expression) from Strength to Strength, and shine as it were more and more unto the perfect Day.

A PRACTICAL ILLUSTRATION

of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. *Amen.*

For the Epistle. Acts 10. 34.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) that word, (I say) you know which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power, * who went about doing good and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore

Paraphrase on the Collect for Monday in Easter-Week.

O all powerful God who through the Resurrection inspires us may produce in us good Works, through of thy Son our Lord hast triumphed over Death, and the same thy Son Jesus Christ, who reigneth with thee given us an Assurance of eternal life: grant, we beseech and the Holy Spirit, one God, for ever and ever. thee, that those good dispositions, with which thou

* *Who went about doing good.* The Life of Christ best Christian who is most actively employed in promoting the Welfare of his Fellow-Creatures. And he certainly is the

of the COMMON PRAYER.

furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, † whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God, and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. § But we trusted that it had been he who should have redeemed Israel: and beside all this to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulcher, and found it even so as the women had said; but him they saw not. Then he said unto them, * O fools and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses,

X 2

† *Threescore Furlongs.* Which is about *seven Miles.*

† *Whose Name was Cleopas or Alphaus.* He was the Husband of Mary who was sister to our Lord's Mother, and who is elsewhere called Mary the mother of James.

§ *But we trusted, that it had been he, &c.* Observe here what carnal Notions our Lord's Disciples had concerning Christ's Redemption. They supposing that it consisted only in the Deliverance of the Jews from the tyranny of the Romans, to whom they were then tributary. This national prejudice however was happily corrected by the descent of the Holy Spirit at the Feast of Pentecost: But however excusable this ignorance might be in our Lord's Disciples at that time,

we cannot plead this in behalf of the ambitious, covetous, worldly Views which they who profess themselves Christians in these days are apt to indulge. For tho' *Godliness is indeed great gain; having the promise of the Life that now is and of that which is to come:* yet they who embrace Religion only for the sake of worldly gain will never be truly religious as they ought, and have all the Reward they are to expect.

* *O Fools.* Hence observe that the Command Matt. v. 22. is not always transgressed by this expression, but only when it is used without cause, from an undue commotion of Spirit, or a Mind evil affected towards our Brother.

A PRACTICAL ILLUSTRATION

and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village whither they went; And he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, † Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

A Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word

Paraphrase on the Collect for Tuesday in Easter Week.

O most mighty God, who through Jesus Christ hast overcome the sharpness of Death, and opened the kingdom of Heaven to all Believers; grant we beseech thee, that as by thy Grace we are enabled to think those

things that be good, so by thy assistance we may bring forth the fruits of righteousness, through the same thy Son, who reigneth with thee and the Holy Spirit, one God for ever and ever.

† *Did not our Heart burn within us, &c.* Which implies that they were deeply affected with his discourse, as they had been wont to be before time, by his Doc-

trine, which to them appeared to be a proof of his being the same divine Teacher.

II of the COMMON PRAYER.

of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, & they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you § glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: * and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days; a work which you shall in no wise believe, though a man declare it unto you.

† They have fulfilled them condemning him. Who can sufficiently admire the Wisdom and Goodness of God, who in the work of our Redemption hath so amazingly brought Good out of Evil: and converted the malicious designs of the Jews into a means of promoting the Salvation of Mankind! Well may we say with St. Paul, Rom. xi. 33. *O the depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his*

Judgments, and his Ways past finding out!

§ Glad Tidings. In this passage is well explained the meaning of the Word Gospel according to its original Signification.

* And by him all that believe are justified, &c. That is, through the meritorious Death of Jesus Christ, all who so truly believe as to repent and forsake their Iniquities, shall be cleared and acquitted from the guilt and condem-

A PRACTICAL ILLUSTRATION

The Gospel. S. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? and they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. † Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.
The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so

Paraphrase on the Collect for the first Sunday after Easter.

Most mighty Father of Mankind; who gavest thy Son Jesus to die as a Sacrifice for our Sins, and to rise again that he might procure our Absolution by presenting this Atonement before thee, as our Intercessor; grant, that as the Jews diligently cleansed their Houses from

nation of those Sins, from which they could not have been exempted by the Law of Moses.

† Then opened he their Understandings, &c. It is one thing to open or explain the Scriptures; and another, to open their Understandings to perceive them. Christ did the latter, probably by giving them now some First fruits of that Spirit of Prophecy, which fell more plentifully upon them at the Day of Pentecost. And certain

it is, that tho' every Christian in the study of the Scriptures ought to make a proper use of the reason with which God has endowed him, and of those other helps which Learning and Science will afford him; yet he should not neglect also to pray with David, *Open mine Eyes, O Lord, that I may see the wondrous things of thy Law.*

OF THE COMMON PRAYER.

to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S. John 5. 4.

WHATSOEVER is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? || This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel.

S. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disci-

And this is the Victory that overcometh, &c. By overcoming the World is meant the getting above the temptations of this wicked world, its evil principles and practices, its pomps and vanities. And the Faith by which this Victory is obtained, implies a firm assent to our Saviour's Doctrines, a steadfast reliance upon the Merit of his Sufferings and an assured expectation of his glorious promises.

|| This is he that came by Water and Blood, &c. That is, for the belief which is required of us we have the strongest evidence; even the innocence of Christ's Life, the Merits of his Death, the Testimony of God at his Baptism, the Miracles at his Crucifixion, the Signs and Wonders done by him, and by others in his Name; in the Power of the Holy Ghost, the Spirit of Truth.

A PARAYCATEGICAL ILLUSTRATION

pleas glad when they saw the Lord. Then said Jesus to them again; Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, * Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained unto them. *The second Sunday after Easter.*

The Collect.
A Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. 1st S. Pet. 2. 19.
THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his

Paraphrase on the Collect for the second Sunday after Easter.
O all powerful God, who gavest thy only-begotten Son to be both an Atonement for our Sins, and an Example of Holiness; give us Grace to accept the invaluable benefits of his Redemption with the deepest Gratitude, and continually to imitate his Piety, Patience, and Charity, through the same Jesus Christ our Lord.

* Receive ye the Holy Ghost, &c. Which seems to be as if he had said, "I hereby give you authority to act as my Apostles. Which authority I will shortly confirm to you by the descent of the Holy Spirit upon you: whereby you shall be qualified to declare the only terms on which Mens Sins shall be pardoned, by delivering my Precepts and Doctrines to the World in Truth." † Leaving us an Example, &c. And where can we find a more perfect one? The best of mere Men have had their failings and infirmities; and no one can safely be followed in all respects without an exception. But in Jesus we behold a pattern of every Virtue; which the more we contemplate, the more we must admire, and the more we imitate, the more we shall promote our own happiness.

of the COMMON PRAYER.

own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd, and Bishop of your souls.

The Gospel. S. John 10 11.

Jesus said, || I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. * And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

Y

Paraphrase on the Collect for the third Sunday after Easter.

God of all power, who by the light of thy holy Word conductest those that are in the darkness of Sin, Error, and Superstition, into the Paths of Holiness. Give Grace to all who partake in the Blessings of the Gospel, that they may hate and avoid all practices that are contrary to their Christian profession; and in all Things to walk worthy of their high Calling, through our Lord Jesus Christ.

§ *Who his ownself bare our Sins, &c.* Christ bore our Sins by enduring the punishment of them.

|| *I am the good Shepherd, &c.* This allusion was very proper and pertinent with regard to the Jews, because the greatest part of the Wealth and improvement of their Country consisted in Sheep. Nay, the keeping of Cattle was so much the common employment of the People of the East in those Times, that

even their Kings were frequently stiled, by a Metaphor, the Shepherds of their People.

* *And other Sheep I have, &c.* By these other Sheep was probably meant the Gentiles whom our Saviour hereby foretold should embrace the Gospel, and that thereby they, with the Jews should make up only one visible Church.

A PRACTICAL ILLUSTRATION

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, ‡ I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. John 16. 16.

Jesus said to his disciples, * A little while and ye shall not see me; and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world

‡ I beseech you, as Strangers and Pilgrims, abstain, &c. These expressions contain a powerful motive to Temperance and Moderation in the pursuit, and use of earthly enjoyments. For if we are Strangers upon Earth, it implies that this is not our Home. If we are Pilgrims or Travellers, this signifies that we are bound for another Country. Therefore as they who are upon a Journey, and at a distance from Home, will not be anxiously careful about, or fond of the Things that surround them in the way: so neither should we,

in our Journey to the heavenly Canaan, be much affected with the sensual objects of this World, because we know that we must leave them, or they us, very soon; and a too great regard for them, will serve only to draw off our Affections from that blessed and eternal Inheritance, which we are going to take possession of.

* A little while and ye shall not see me, &c. That is, "I shall shortly die: and tho' in three Days I shall rise again: yet even then I must stay with you but for a short Time, because I must ascend into Heaven."

of the COMMON PRAYER.

shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, † and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. 17.

† **E**very good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; § for the wrath of man worketh not the righteousness of God. Wherefore lay apart all

Y 2

Paraphrase on the Collect for the fourth Sunday after Easter.

O all powerful God, who alone art able to regulate the disorderly passions and desires of Sinners. Give all true Christians Grace to delight in obeying thy Commandments, and earnestly to long after the comple-

tion of thy promises; that so amidst the many and various stages of this World, our desires may be fixed upon Joys which are sure and unchangeable through Jesus Christ.

† *And your joy no Man taketh from you.* This signified that tho' Christ should be personally taken from them: yet that through the Holy Spirit, which he would send upon them, they should be filled with a joy which not all the power and malice of their Enemies could deprive them of

‡ *Every good Gift, and every perfect Gift, &c.* From this passage we should learn thankfully to ascribe to God alone, every advantage we enjoy, whether of Nature,

of Fortune, or of Grace.

§ *For the wrath of Man, &c.* This passage contains a seasonable reproof to all of any persuasion, who make the warmth of their zeal either a pretence, or a real occasion, of gratifying the bitterness of their own disposition. For, be our intentions ever so sincere, that method of promoting Religion is certainly wrong, which is carried on by heat and fury, uncharitableness and contention.

A PRACTICAL ILLUSTRATION

filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, *the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, †he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

* *The Comforter.* The Holy Spirit is here called the *Advocate* or *Comforter*, and he did the part of an *Advocate*, in respect of Christ and his Gospel, by convincing the World of its Sin in rejecting him—by confirming the *Apostles* Testimony of him by Signs and Wonders—and by pleading their cause before Kings and Rulers. He did the part of a *Comforter*, by consoling and supporting the *Apostles* and Believers, in all their troubles; filling their Hearts with joy and gladness.

† *He will reprove the World of Sin, &c.* This signified, that he would convince the World of its Sin, in not believing on Christ, by the wonderful gifts which he would bestow on Believers—of Christ's *Righteousness*, by demonstrating that he was ascended to God, to whom he could not have ascended, if he had been an Impostor—and lastly of Christ's power to execute Judgment upon his Enemies, by the dominion which he would exercise over evil Spirits.

of the COMMON PRAYER.

The Epistle. S. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. † For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who so looketh into § the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. || Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name; Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we

Paraphrase on the Collect for the fifth Sunday after Easter.

O God, the giver of all good Things, we, thy Servants, humbly beseech thee to inspire into our Minds

good desires, and by thy merciful assistance enable us to perfect them through Jesus Christ.

† For if any be a bearer of the Word, &c. That is, hearing will be of no service to us without doing.— For, as a Man who in a Glass sees spots in his Face, but takes no care to wipe them off; so is he whom the Word hath shewed to himself, if he does not correct those Faults, which are thus represented to his view.

called a Law of Liberty, because it frees us from the bondage of the Law of Moses, from the guilt, and punishment, and dominion of Sin; and treats us as Freemen and Sons, rather than Servants.

|| Pure Religion and undefiled, &c. That Religion, which does not only appear fair to Men, but is acceptable to God, consists in Charity and Purity.

§ The perfect Law of Liberty. The Gospel is here

A PRACTICAL ILLUSTRATION

sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: * and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but † be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts. I. 1.

† **T**HE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen. To whom

Paraphrase on the Collect for Ascension-Day.

Most mighty God, as we believe thy Son Jesus Christ is gone up into Heaven; give us Grace, we beseech thee so to set our Affections on things above, and so to purify our Hearts and Dispositions here, that

* *And yet I am not alone, because the Father, &c.* As if he had said, "though I know that all ye my Disciples will desert me: yet I shall not be forsaken, for God will stand by me, and assist my Truth and Innocence."—This also is the comfort of every sincere Christian amidst all the Troubles and Afflictions of human Life. For tho' the World frowns around him, Calamities oppress him, and all his worthy Friends forsake him: yet the Lord of Hosts is still with him, the God of Jacob is his Refuge: who will comfort, and help, and relieve him when and in what manner he sees it best for him.

† *Be of good cheer I have overcome the World.* Christ hath overcome the Wickedness, the Malice, the Temp-

tations, and the Troubles of this World; by his holy Life, his precious Death and by the powerful assistances of his Grace, enabling all the faithful to conquer their irregular Passions and Desires. So that we have reason to be of good cheer on account of his glorious example, his meritorious expiation, and the strength whereby he has promised he will enable us to follow his steps.

† *The former Treatise have I made, &c.* By the former Treatise is meant the Gospel by St. Luke. For he is generally allowed to have been the Writer of the Acts of the Apostles. For which, indeed, he was well qualified, on account of his being the Companion of St. Paul in his Travels.

of the COMMON PRAYER.

also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, * but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, † wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, ‡ shall so come in like manner, as ye have seen him go into heaven.

The Gospel. S. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, be-

* But ye shall be baptized with the Holy Ghost not many Days, &c. This happened about ten Days after at the Feast of Pentecost. And the Holy Spirit was thus given to the Apostles, to render them powerful Witnesses of our Lord's Resurrection—to qualify them to give an exact account, as far as divine Wisdom saw it necessary, of what our Saviour did and taught—and that they might be enabled to acquaint all Christians with all such Truths as were necessary to Salvation; and to declare unto them by the Spirit of prophecy what should be hereafter.

† Wilt thou at this time restore, &c. It is plain from this passage that our Lord's Disciples had still

carnal notions of their Master's Kingdom—still supposed that he would take upon him the authority of a temporal Prince; and now avenge himself upon his Adversaries for their late cruelties towards him. Nor were these false notions fully rectified till the Holy Spirit by its miraculous descent guided the Apostles into all Truth.

‡ Shall so come in like manner, &c. As he was taken up into Heaven in a bright shining Cloud, attended by Angels—so we are told that he shall come again at the last Day with his mighty Angels in a flame of Fire, and snatch the Righteous up into the Clouds, 2. Thes. i. 7. 3. 1. Thes. iv. 16. 17.

A PRACTICAL ILLUSTRATION

cause they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, †and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday after Ascension-day.

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. I S. Pet. 4. 7.

***T**HE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent

Paraphrase on the Collect for the Sunday after Ascension day.

O infinitely glorious God, who hast highly exalted thy Son Jesus Christ in Heaven, and rendered him victorious over all his Enemies: leave us not destitute we beseech thee of thy help and support; but grant us the

comfort of thy Holy Spirit under all our distresses, and advance us to those heavenly Mansions where thy Son our Forerunner is entered before us, who reigneth with thee and the Holy Spirit, one God for ever and ever.

* *He that believeth and is baptized, &c.* That is, he that believeth in the Gospel and is baptized, shall, by virtue of that Faith and Baptism, be put into a state of Salvation; so that if he continue in that Faith, and do not wilfully recede from his baptismal Covenant; he shall actually be saved. But he that perversely and contemptuously rejects the Gospel, even when he is convinced of its truth, and divine authority; he shall not partake in the benefits of Christ's Redemption—shall not see Life—but the Wrath of God abideth on him. John iii. 36.

† *And sat on the right hand of God.* This signifies that Christ, in his human nature, is exalted to the possession of all that glory and bliss which he had with the Father before the World was: and that all power is given unto him in Heaven and Earth. This consideration, as it ought to be a continual motive to Christian obedience, and heavenly Mindedness; so it affords a powerful consolation under all worldly Afflictions: because we know that our Lord is gone before to prepare a place for us; that where he is we may be also.

of the COMMON PRAYER.

charity among yourselves: § for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. S. John 15. 26. and part of the 16 Chapter.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God service. † And these things will they do unto you, because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things,

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* *The end of all Things, &c.* That is, the end of the Jewish Church and State are at hand, see Luke xxi. 9. 34. 35. 36.

§ *For Charity shall cover, &c.* That is, where a Person is possessed of real Charity it will induce him to treat his fellow Creatures with Gentleness, Meekness, and Forbearance,—will engage him to draw a Veil over their failing and infirmities, and mercifully to overlook such injuries and offences done to him as call not for publick justice. See Prov. x. 2.

† *And these Things will they do, &c.* It may be ob-

served here that tho' Christianity is at present countenanced and supported by the civil Government: yet that saying of St. Paul's still in some measure holds good (viz.) that *all that will live godly in Christ Jesus, shall suffer persecution.* For as the conduct of a truly good Man is a continual reproach to the wicked, and therefore as offensive to them as the light to sore Eyes; so 'tis no wonder if they endeavour by calumny and detraction to reduce him as much as possible to their own level; and to harass and distress him according as they have power and opportunity.

submitting to rejoice in his holy comfort, through the merits of
 Jesus our Saviour, who liveth and reigneth with thee, in the
 unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 2. 1.

§ **W**HEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you

Paraphrase on the Collet for Whitsunday.

O God, who as at this Time didst enlighten and instruct the Apostles by the miraculous descent of the Holy Spirit upon them. Grant that we also, by the influence of the same Spirit may gain a right under-

standing of the Things that pertain to Salvation, and be filled with all joy in believing, through the Merits of Jesus Christ, who reigneth with thee, and the same Spirit, one God, for ever and ever.

§ *When the Day of Pentecost.* It was so called from its being the *fiftieth* Day after the second Day of the Feast of the Passover. It was observed by the Jews as a Feast of Thanksgiving for the gathering in their Harvest, and reaping it in freedom from Egyptian servitude. This Festival of *Whitsunday* which is kept

at the same time by Christians, is supposed to have been so called from the *white Garments* which the Persons baptized in the antient Church at this season, were used to wear, as an emblem of that Purity which became their profession.

James Barry

of the COMMON PRAYER.

another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet, a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, *and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not

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* And we will come unto him, &c. i. e. by that Spirit whose Temple is the Body of the Saints, 1 Cor. iii. 16.—vi. 13. and by whose union with them they are made an habitation of God, Ephes. ii. 22. "How happy therefore (says an ingenious Writer) is an intellectual Being, who by Prayer and Meditation, by Virtue and good Works, opens this Communication between God and his own Soul! tho' the whole Creation frowns upon him and all Nature looks black about him, he has his light and support within him, that are able to cheer his Mind, and bear him up in the midst of all those horrors that encompass him. In the midst of Calumny and Contempt, he attends to that Being who whispers better Things within his Soul, and whom he looks upon as his Defender, his Glory, and the lifter up of his Head. In his deepest solitude and retirement he knows that he

is in Company with the greatest of Beings. Even in the Hour of Death he considers the pains of his dissolution to be nothing else but the breaking down that partition, which stands betwixt his Soul, and the sight of that Being, who is always present with him, and is about to manifest itself to him in fullness of joy. If we would be thus happy, and thus sensible of our Makers presence, from the secret effects of his mercy and goodness we must keep such a watch over all our Thoughts, that in the language of the Scripture, his Soul may have pleasure in us. We must take care not to grieve his Holy Spirit, and endeavour to make the Meditations of our Heart always acceptable in his sight, that he may delight thus to reside and dwell in us." See Spectator, No. 57.

A PRACTICAL ILLUSTRATION

as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the World may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, †Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who

Paraphrase on the Collect for Monday in Whitsun-Week.

O God who as at this Season didst instruct the first Christians by the miraculous illumination of thy Holy Spirit. Give us we beseech thee by the same Spirit, a right knowledge of all things pertaining to our Salvation; and a holy joy and consolation under all our Trials and Afflictions, through the Merits of our Saviour, Christ Jesus, who reigneth with thee and the same Spirit, one God, for ever and ever.

† *Of a truth I perceive that God, &c.* St. Peter thus refutes that mistaken opinion of the Jews, that they were the only acceptable People to God; and that merely on account of the Nation and Ancestors to which they belonged; but he here shews that Men not only of the Jewish, but of any other Nation may be acceptable to God, not on account of their descent or Circumcision, but because they fear God and work Righteousness. And from the calling of Cornelius it is evident that some of other Nations owning the true God, not only might, but did fear God and work Righteousness before their conversion to Christianity.

of the COMMON PRAYER.

went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because, that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, † Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. * For every one

† Can any Man forbid Water, &c. These Words contain a plain and convincing demonstration of the necessity of Water Baptism; since the Apostle here not

only declares that it ought to be administered to these Persons who had received the *Baptism* of the Spirit; but commanded them to be baptized on *that* account.

A PRACTICAL ILLUSTRATION

that doeth evil, hateth the light neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 8. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, † and they received the Holy Ghost.

The Gospel. S. John 10. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the

Paraphrase on the Collect for Tuesday in Whitsun-Week.

O God, who, as at this season, didst enlighten the Minds of the first Christians by the wonderful descent of the Holy Spirit upon them: Grant us, by the same Spirit, a clear discernment of our duty, and a continual joy and consolation under all our Afflictions, through the Merits of thy Son our Saviour, who reigneth with thee and the same Spirit, one God, for ever and ever.

* For every one that doeth evil, &c. Wicked Men who cleave to their Sins because of the present pleasure they find in them, cannot endure true Doctrine, because it shews their actions in a proper light, condemns them and raises qualms of Conscience that are extremely painful and not easily to be quieted. But every good Man desires, and rejoices in the Knowledge of his duty: because it shews him that his deeds are

wrought in the fear, and according to the will of God. † And they received the Holy Ghost. That is, such as the Holy Ghost had pointed out to be ordained Ministers, or to do sacred Offices in the assemblies. — Upon these, by the laying on of the Apostles Hands, were conferred the extraordinary gifts of the Holy Spirit, such as speaking in various Languages, and Prophecy, &c. See chap. xix. 7.

of the COMMON PRAYER.

door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice † and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. * All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill and to destroy: I am come, that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who has given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, in the power of the divine Majesty to worship the unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end.
Amen.

Paraphrase on the Collect for Trinity Sunday.

O most mighty and eternal God, who hast taught us thy Servants, according to the profession of a right Faith to acknowledge the Divinity of the Father, Son, and Holy Spirit, and in the power of thy Majesty to

worship one God; we beseech thee to keep us firm in this belief and continually to preserve us from all evil, who livest and reignest one God for ever and ever.

† And he calleth his own Sheep by Name, &c. This is in allusion to the customs of Judea, where Shepherds had Names for their Sheep, who answered to them as Dogs and Horses do with us, following to the Pastures, and wherever their Shepherds thought fit to lead them. The moral meaning of this circumstance is, that good Men are obedient to the instructions of good and faithful Teachers, who shew them their Duty both by precept and example with great plainness; not conceal-

ing it because it may be disagreeable to their inclinations.

* All that ever came before me, &c. That is, all those who in former times assumed the character of Teachers of Religion, without commission from me are impostors, whose only design is to fleece the People whom they pretend to instruct, and to promote their own worldly interest at the expence of Mens Souls.

A PRACTICAL ILLUSTRATION

For the Epistle. Rev. 4. I.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, * and he that sat, was to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw † four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded ‖ lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was ‡ a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them § six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four

* *And he that sat, was, to look upon, &c.* As the Person on the Throne here represents God the Father; so these appearances denote his power, and justice, and Mercy, and the faithfulness of his Covenant to Mankind.

† *Four and twenty Elders, &c.* These represent the Elders or Bishops of the Churches about Jerusalem, sitting with the Bishops of that City in Council.

‖ *Lightnings and Thunderings, &c.* These import the threatnings of God's fierce anger and vengeance against the Jews.

‡ *A Sea of Glass, &c. &c.* This denotes the People of Israel, as the Glass does their Actions and Consciences clearly seen through by this great Judge. The

four Beasts, or living Creatures signify four Apostles, and that all the People should be gathered under their Ensign by the profession of the Gospel. And these being full of Eyes intimate that the Persons signified by them were endued with the gift of Prophecy, and all manner of necessary gifts and illuminations of the Spirit.

§ *Six Wings about him.* These denote their zeal and readiness to propagate the Gospel; and the number of their Eyes denotes their perfect knowledge of the Types and Prophecies of the old Testament; and their foreknowledge or momentous events under the New: and they cease not continually to give praise to God.

of the COMMON PRAYER.

and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same *came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee †Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly

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* *Came to Jesus by Night.* He came to Jesus privately for fear of his Brethren of the Council, who were generally Christ's Enemies.

† *Except a Man be born again, &c.* That is, unless a Man be reformed from all Iniquity, in his Mind, Will, and Affections, by the operation of the Holy Spirit, and so become as it were, a new Creature, he cannot be a real Christian, nor partake in the Blessings and

Promises of the Gospel. The being born again was a form not altogether unknown to the Jews; because the admission of a Profelyte into their Church was looked on by them as a second Birth to him: as his natural Parents and Relations were looked upon as no longer such: and the Profelyte himself was thought to have received a new Soul by the change of his Religion.

A PRACTICAL ILLUSTRATION

things, and ye believe not; how shall ye believe if I tell you of heavenly things? * and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. † Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwel-

Paraphrase on the Collect for the first Sunday after Trinity.

O God, who art the defender and support of all that rely upon thee; lend a merciful Ear to our petitions; and because through our natural weakness, we are not able, without thy assistance, to serve thee acceptably; enable us by thy Grace so faithfully to obey thy precepts that both our actions and intentions may find favour in thy sight, through Jesus Christ our Lord.

* *And no Man hath ascended into Heaven, &c.* Neither Moses nor any Prophets ascended into Heaven to receive their commission and instruction from thence: but Jesus Christ came down from Heaven and therefore must have been intimately acquainted with the Councils of the Father. Nay he was at that very time in Heaven, even whilst he was upon Earth; and therefore must have been a messenger of much higher dignity than any that came before him.

† *Beloved, if God so loved us, we ought, &c.* The

proper way to express our grateful sense of God's Love towards us is to love one another; and in imitation of that pattern to extend our Love even to those who do not deserve it of us. The reason of this is plain, because God is not in the compass of our good offices; and therefore the only method left us of shewing our Love to him whom we cannot visibly converse with, nor bring any benefit to, is to love those with whom we do converse, and who may be the better for us. This is in effect to do as he did.

Of the COMMON PRAYER.

leth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THere was a certain rich man who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. † But Abraham said, Son, remember,

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† But Abraham, said, Son, remember, &c. This parable teaches us that Men shall be punished hereafter not merely for the grosser Crimes of Murder, Adultery, Injustice, Oppression, or Lying: but likewise for their Luxury and Extravagance, and abuse of the Riches

and worldly Blessings which Providence has bestowed upon them. And on the other hand it affords comfort and encouragement to all whose circumstances are strait and low in the World. If their poverty be sustained with patience, contentment and trust in God; if they

A PRACTICAL ILLUSTRATION

that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. I S. John 3. 13.

Marvel not, my brethren, if the world hate you. † We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Who-

Paraphrase on the Collect for the second Sunday after Trinity.

O Lord, who dost continually assist and defend those who are firmly instructed in the fear and love of thee. Let thy gracious Providence always preserve us, and

inspire us perpetually with a filial fear and affection for thee through Jesus Christ our Lord.

are rich in Faith and Virtue; there is a Time coming, when he will not neglect them, though Men may. And they, who so haughtily and coldly look down upon their sufferings in the mean while, may find cause to envy their happiness. For, when the gay and fleeting Vanities of this World shall be reduced to a Coffin and a Shroud, the pity or scorn of survivors; then shall the godly poor be conveyed from grief and labour

to Mansions of Peace and Joy, and Glory everlasting.

† *We know that we have passed, &c.* As Charity to our Brethren is a sure evidence of our being real Christians, and in a state of Regeneration; so is Malice as sure a mark of our being in an unregenerate and damnable state. Every malicious Man being in the Eye of God a Murderer in the disposition of his Heart, and the construction of God's Law. Mat. v. 21. 22.

of the COMMON PRAYER.

soever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But who so hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? § My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, than have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke -14. 16.

|| **A** Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his Lord these things. Then

§ *My little Children, let us not love in Word, &c.* The Love we are bound to must not consist, in outward profession only, but must prove its sincerity by action.

|| *A certain Man made a great Supper, &c.* In this parable of the Marriage Feast, by the invitations of the Guests, and the success of those invitations, our Saviour described the success which the Gospel, that invitation to the great Feast of Heaven, should meet with among

the Jews; and foretold, that though it was to be offered with every circumstance that could recommend it, they would reject it with disdain, preferring the present Life to that which is to come; while the Gentiles would embrace the Gospel with readiness, and thereby be prepared to sit down with Abraham Isaac and Jacob in the Abodes of the blessed.

A PRACTICAL ILLUSTRATION

the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt and the blind. And the servant said, Lord it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

ALl of you be subject one to another, and *be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

Paraphrase on the Collect for the third Sunday after Trinity.

O Lord, we intreat thee graciously to hear our petitions; and grant, that we, to whom thou hast given such a sense of our wants and infirmities, as induce us

to ask thy aid and protection, may, by thy powerful help, be preserved and relieved under all difficulties and distresses, through Jesus Christ our Lord.

* *Be clothed with Humility.* The original Word which we render here, *be clothed*, is of peculiar elegance signifying properly an upper Garment, girt about over the rest, as a distinction of Servants. Hereby the Apostle

intimates, that *Humility* ought to be always visible in Christians, — in every action of our lives to express itself, and to be a significant mark of our belonging to Christ.

of the COMMON PRAYER.

The Gospel. S. Luke 15. 1.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. * And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the Angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things

Paraphrase on the Collect for the fourth Sunday after Trinity.

O God, the defender of all that religiously rely on thy protection, our only strength, the giver of all goodness; shew thy Mercy towards us abundantly, that under thy governance and direction, we may so

pass through this transitory state of things that we fail not to attain the eternal joys of another. Grant this, O Father, for the sake of Jesus Christ our Lord.

* *And he spake this Parable, &c.* The Pharisees having murmured at our Saviour's charitable condescension in preaching to, and endeavouring to promote the conversion of some noted Sinners.—He spoke this and the following Parable in order to shew that

the conversion of Sinners is a thing highly acceptable to God; and consequently that whatever has a tendency thereto is so far from being *inconsistent* with goodness, that it is the very *perfection* of it.

A PRACTICAL ILLUSTRATION

eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

IReckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. † Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, ‡ Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

* *For the Creature was made subject, &c.* That is, all Mankind are become liable to Corruption, not by choice, but through the just dispensation of God, who hath inflicted Death upon them: yet this not without end or hope: for a time is coming, when this Death shall be succeeded by a happy Immortality, and this effect of Adam's Sin taken off from his posterity.

† *Judge not that ye be not judged, &c.* Be not cen-

rious, lest you make both God and Man your Enemies.

‡ *Can the Blind lead the Blind, &c.* The meaning is, the Scholar is in a fair way to be tinctured with the opinions of his Master. If therefore the Master is in an error, the Scholar will probably be so likewise; or which reason they who pretend to instruct others ought to be well informed themselves in the Doctrine they are to deliver.

Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? § But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

B b

Paraphrase on the Collect for the fifth Sunday after Trinity.

O Lord, we beseech thee to establish, by thy Providence such an universal peace through the World, that all true Christians may exercise thy holy Religion in joyful tranquility through Jesus Christ our Lord.

§ *But and if ye suffer for Righteousness, &c.* If God should permit us to be persecuted; yet, when 'tis for a good cause, even this is for our advantage. And therefore, no fears of this kind ought to shake our Resolution, but we should always keep up in our Minds such an holy fear and reverence of God, as will induce us more to dread his displeasure than any thing which we can suffer from Man—and by doing our duty to bring Glory to God and his Truth.

A PRACTICAL ILLUSTRATION

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennefareth; and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word, I will let down the net. And when they had this done, they inclosed a great multitude of fishes, *and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, †Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, §Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may

* *And their Net brake.* It ought to have been translated, *respect he deserved.*

† *Depart from me for I am a sinful,* &c.

‡ *Depart from me for I am a sinful,* &c. Peter was struck with such a panic, upon observing such a proof of Christ's power, that he desired him to depart from him, because he was not able to shew him that

§ *Fear not, from henceforth,* &c. Signifying that by the power of his Doctrine he should draw them out of the gulf of Ignorance, Wickedness and Misery, in which they were immersed, and bring them into captivity to the Gospel.

of the COMMON PRAYER.

obtain thy promises which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: * that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That † whosoever is angry with his brother without a cause,

B b 2

Paraphrase on the Collect for the sixth Sunday after Trinity.

O God, who hast prepared Happiness inconceivable for those that love thee; inspire us with such an affection for thee, that we preferring thy service above all

things, may attain that blessed eternal Inheritance which exceeds our utmost wishes. Grant this for the sake of Jesus Christ our Lord.

* *That like as Christ was raised up, &c.* It is plain from this passage of Scripture, that Baptism implies, and requires an express Belief of the Death of Christ; as the *Instrument* of our Salvation. Consequently, there must be a firm hope and trust of obtaining that Salvation, by his sufferings as the *efficient* and *meritorious*

cause; but by Faith and a Conversation agreeable to it, as a *conditional* cause, without which the other will stand us in no stead. So that a right Belief and a good Life, are our part of the Covenant.

† *Whosoever is angry with his Brother, &c.* That is, whosoever is angry with, affronts, or judges evil

A PRACTICAL ILLUSTRATION

shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. * Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: † for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your

Paraphrase on the Collect for the seventh Sunday after Trinity.

O God of infinite Power and Majesty, the giver of all good Gifts; inspire us with a sincere Love of thee; —increase in us a right Faith, Fear, and Devotion

towards thee;—make us fruitful in all Holiness, and enable us by thy Grace to persevere in it to the end of our lives, for the sake of Jesus Christ our Lord.

concerning the spiritual state of another, *without good reason* shall, (without Repentance) be liable to future punishment, in proportion to the nature and heinousness of his Crime.

* *Agree with thine Adversary, &c.* Our Saviour here exhorts us to make reparation for any Injuries we have done to our Brethren, from the consideration of what is reckoned prudent in our worldly concerns. Because, as without reconciliation with our Adversary we may be liable to be thrown into confinement—so without Repentance, and returning to Charity, in due

time, God the supreme Judge, may call us away to punishment, and thereby put it out of our power for ever.

† *For as ye have yielded your Members, &c.* The Apostle in this passage brings his Converts to remembrance of their former condition, and their behaviour under it; and from thence shews how reasonable it is, that they should shew the same care and zeal in performing the Duties of their present profession, that they had before expressed in gratifying their corrupt Appetites and Passions.

of the COMMON PRAYER.

members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in *the wilderness? And he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away

* *The Wilderness.* One cannot but remark with what Wisdom Jesus chose to be so much in Deserts, during this period of his Ministry. He was resolved in the discharge of it, to make as little noise as possible, to avoid Crouds, and to be followed only by

such as had dispositions proper for profiting by his Instructions. And to say the Truth, not a great many others would accompany him into solitudes, where they were to sustain the inconveniencies of Hunger and the Weather for several Days.

A PRACTICAL ILLUSTRATION

from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 8. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: *but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth, 7. 15.

BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. ‡Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

Paraphrase on the Collect for the eighth Sunday after Trinity.

O God, the governor of the World, protect us we beseech thee from whatever may be injurious to us, and give us all such Things as thou seeest will be for our benefit, for the sake of Jesus Christ our Lord.

* But if ye through the Spirit do mortify, &c. From this passage of Scripture we are instructed that a sure token by which we may discover those that belong to Christ is, that they do not indulge themselves in sensual pleasures, but mortify and subdue their irregular Passions and Desires; and diligently pursue the dictates

of the Spirit of God.

‡ Not every one that saith, &c. It is not the bare profession, or preaching of the Gospel, that will carry any Man to Heaven; but a conscientious and diligent observance of the Rules of Life laid down there

101 of the COMMON PRAYER.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. 10. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. * Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. † Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is com-

Paraphrase on the Collect for the ninth Sunday after Trinity.

Give us Grace, we beseech thee, O Lord, both to think and act always according to thy righteous Commandments; that we, who cannot serve thee acceptably, without thy assistance, may by thee be enabled to obey thee in all Things, through Jesus Christ our Lord.

* *Now these things were our examples, &c.* The historical account of the manner in which God dealt with the Israelites for their Wickedness, is a warning to us to avoid their Crimes, lest otherwise we be like them in their punishments.

† *Wherefore let him that thinketh, &c.* That is, from the foregoing examples of the Israelites, we, as Christians should learn, that as they who were once the

People of God fell away into Idolatry, and were deprived of their Privileges: so are we also liable to be drawn aside from our Duty, and lose the divine favour: which should always induce us to keep in mind St. Paul's caution; *because of Unbelief they were broken off, and thou standest by Faith. Be not high minded, but fear.* Rom. xi. 20.

A PRACTICAL ILLUSTRATION

mon to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples, § There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends, of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their peti-

§ *There was a certain rich Man who had, &c.* As the crafty Steward in this Parable seized the opportunities and advantages in his way for promoting his worldly interest—so our Saviour hereby endeavoured to excite his Disciples to improve, in like manner, the means they might enjoy for advancing their spiritual welfare, and particularly to employ both their Time and Money in promoting the Conversion of Sinners, which, of all offices in their power, was most acceptable to God, as well as most beneficial to Man.

of the COMMON PRAYER.

tions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. *But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles, to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit dividing to every man severally, as he will.

The Gospel. S. Luke 19. 41.

AND when he was come near, he beheld the city, *and wept over it, saying, If thou hadst known, even thou at least in

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Paraphrase on the Collect for the tenth Sunday after Trinity.

We beseech thee O Lord, mercifully to accept the Prayers of thy People; and that their Petitions may be

granted, teach them to ask such Things as are according to thy Will, through Jesus Christ our Lord.

* *But the Manifestation of the Spirit is given, &c.* The reason why this portion of Scripture is proposed to our Meditation is, that we might be reminded whence our good Gifts come—awakened to a conscientious improvement of them—thankful for, and contented with what we have received—humble and modest in our opinion of ourselves—diligent in the Business of our particular Callings—useful to the Body of Christians in general—tender and respectful to our Brethren—compassionate to their Failings, liberal and kind to their Wants, and glad of their Advantages, for

these are the good qualities this Epistle aims at promoting.

* *And wept over it.* The miseries of Christs bitterest Enemies had more influence to afflict and melt his Soul, than the admiration, the acclamations and hosannas of his Friends to elate him with joy. His weeping was a glorious instance of his humanity, and is so far from lessening the dignity of his character that it greatly exalts it. Let every Mortal then wonder and imitate.

A PRACTICAL ILLUSTRATION

this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. 15. 1.

B Rethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; *and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he

Paraphrase on the Collect for the eleventh Sunday after Trinity.

O God who principally shewest thy power by acts of thy Will, that we may attain that heavenly Inheritance, Mercy and Beneficence, mercifully afford us such spiritual assistance, as may enable us so faithfully to obey which thou hast promised to all those that truly love and serve thee, through Jesus Christ our Lord.

* *And that he rose again the third Day, &c.* In this passage of Scripture St. Paul endeavours to establish the truth of our Lord's Resurrection, in opposition to some Corruptions which had crept into the Church of Corinth—as a proof of the possibility of our Bodies being raised again—and as a pledge of our Resurrection by virtue of Christ's conquest over Death exemplified in his own.

of the COMMON PRAYER.

was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: † For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

* **J**esus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than

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† For I am the least of the Apostles, &c. &c. From St. Paul's example here we should learn to entertain a humble and modest opinion of our own performances—frequently to recollect even those faults from which we are reclaimed; as a guard against spiritual Pride—to endeavour to make reparation for our past misconduct by future diligence and zeal in the discharge of our Duty—and thankfully to ascribe our Reformation, and im-

provement in Holiness to the goodness of God, and the operations of his blessed Spirit.

* *Jesus spake this Parable, &c.* The tendency of this Parable is to shew that pride, uncharitable censoriousness, and contempt of our Brethren, are a means to render our religious services an abomination to God: and that humility and self-abasement are the most proper dispositions to appear with before him.

A PRACTICAL ILLUSTRATION

either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. † But if the ministration of death written and engraven in stones was glorious; so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mark 7. 31.

Jesus departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, § he sighed, and saith unto him, *Ephphatha,*

Paraphrase on the Collect for the twelfth Sunday after Trinity.

Most mighty and eternal God, who art always more ready to supply our necessities than we are to ask their relief, and whose benefits towards us are *usually* above our wishes, but *always* beyond our deserts; deal with us according to thy abundant Mercy, pardoning those

Offences of whose consequences we are justly afraid, and bestowing upon us such Blessings as we could not presume to ask but through the Merits and Intercession of Jesus Christ our Lord.

† *But if the Ministration of Death, &c.* St. Paul having declared his firm belief of the continued efficacy and success of the Gospel, through the assistance of God's Holy Spirit to us Ministers—He adds here, as a farther argument for this trust, that such assistance

and success was the more to be expected on account of the preeminence of the Gospel above the Law of Moses: to which, God, however, gave some significant intimations of his favour, though they were not designed to continue.

of the COMMON PRAYER.

that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if

Paraphrase on the Collect for the thirteenth Sunday after Trinity.

All powerful and gracious God, by whom alone we are enabled to serve thee acceptably; give us Grace we beseech thee so truly to obey thy blessed Will in this World, that we may at last be made partakers of the eternal joys of another, through the merits of Jesus Christ.

§ *He sighed.* Perhaps there were circumstances to us unknown, which made this dumb Person a peculiar object of pity. Or by this example of bodily Deafness and Dumbness our Lord might be led to reflect on the spiritual defects of Mankind. But whatever was the cause, Christ *sighing* on this occasion evidently displayed the tender regard which he bore to our species. For certainly it could be nothing less which moved him to compassionate our Miseries, in so affectionate a manner.

A PRACTICAL ILLUSTRATION

there had been a law given, which could have given life, verily, righteousness should have been by the law. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out § two pence, and gave them to the host, and

§ *Two pence.* Equal to about Fifteen Pence Sterling. The smallness of the Sum, seems to denote the Samaritan's Poverty: and if so, greatly heightens his Charity.

* *But the Scripture hath concluded, &c.* That is, all

Men were shut up as Prisoners, condemned by the Law to Death, the punishment of Sin, till that Faith came to be revealed, by which we obtain an happy freedom from Condemnation.

of the COMMON PRAYER.

said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. † Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

A Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

I Say then, * Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no

Paraphrase on the Collect for the fourteenth Sunday after Trinity.

All powerful and eternal God increase our Faith in thy Word, our Hope in thy Promises, and our Love towards thee, and all Mankind; and that we may attain thy promised Happiness in Heaven, teach us af-

fectionately to reverence, and faithfully to perform, thy Commandments upon Earth through Jesus Christ our Lord.

† Then said Jesus unto him Go, &c. By this beautiful Parable our Lord has powerfully recommended universal benevolence; and has taught us to shew Mercy and Kindness to every one that standeth in need of our assistance, whether he be a near Relation or a Stranger, a Countryman or a Foreigner, a Chris-

tian or a Pagan: and that when a necessitous object requires our relief, we ought to consider him as our Neighbour, not inquiring where he was born, or what he believes, but what he suffers.

* Walk in the Spirit, and ye shall not, &c. By this is meant, leading a Life of Purity and Virtue in opposi-

A PRACTICAL ILLUSTRATION

law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus, master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? ‡ There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KE E P, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

Paraphrase on the Collect for the fifteenth Sunday after Trinity.

Mercifully protect, we beseech thee, O Lord, the whole body of Christians throughout the World; and because through our natural Weakness we are continually liable to fall into Sin, without thy support; pre-

serve us from all Things that may injure us, and bestow upon us whatsoever will be conducive to our Salvation, through Jesus Christ our Lord.

tion to brutish and carnal Lusts—Living by Faith and Grace, in opposition to any confidence in our own natural strength—the governing ourselves by the Word of Christ, and the holy motions of his good Spirit within us.

‡ *There are not found that returned, &c.* By the ap-

probation which our Lord shewed of this Samaritan's behaviour in preference to that of the nine others who were Jews, he plainly declared that an outward profession of Religion, (however excellent that Religion may be in itself) is of no value before God, in comparison of piety, and inward holy dispositions.

of the COMMON PRAYER.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. S. Matth. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and †Mammon. Therefore I say unto you, §Take no thought for your life, what ye shall eat, or what ye shall drink? nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold, the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they

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* For in Christ Jesus neither Circumcision, &c. Under the Gospel Covenant it is not of any consequence, whether a Man be circumcised or not, but all depends upon the renewal of his Heart, and the reformation of his Life.

† Mammon. Is a Syriac Word signifying Riches.

§ Take no thought for your Life, &c. We are not here by to suppose such a thought is forbidden as pru-

dent Men use in providing sustenance for themselves and their Relatives: but such an *anxious care* as makes us distrustful of God's Providence, fretful and repining under his Dispensations, sordid and niggardly, griping and uncharitable. For otherwise the Scripture inculcates *diligence* in Business; that instead of being useless loads upon Earth, we may be enabled to discharge the several duties of Life with decency. Titus iii. 14.

A PRACTICAL ILLUSTRATION

grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. *For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in

Paraphrase on the Collect for the sixteenth Sunday after Trinity.

O Lord, we beseech thee, of thine infinite Mercy to purify the Christian Church from all Corruptions, and to protect it from all dangers; and because thy help is

its only security, let thine all gracious power continually defend it, through Jesus Christ our Lord.

* *For this cause I bow my Knees, &c.* The meaning of St. Paul's Prayer here is that God would convey into the Minds of the Ephesians such addition of divine Grace, as might be a sufficient preservation against Temptations and Infirmities; that he would increase their abilities to resist and overcome, in proportion as their conflicts and necessities increased; and that this might be in such abundance, as was answer-

able to the exceeding greatness of that power which enables, and of that goodness which disposes God to liberality, in supplying all the wants of his faithful Servants. Hence we should learn that our constancy under Afflictions, and our Virtue in all cases are God's gift; and that the strength by which we stand is not our own, but his.

of the COMMON PRAYER.

the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

† **A**ND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

D d 2

Paraphrase on the Collect for the seventeenth Sunday after Trinity.

Lord, we beseech thee to let thy spiritual help attend us on all occasions; and make us to be always fruitful in every good Work, through Jesus Christ our Lord.

† And it came to pass the Day after, &c. The following Miracle, as it was a wonderful proof of our Lord's

A PRACTICAL ILLUSTRATION

The Epistle. Ephes. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsy. And Jesus answering, spake unto the lawyers, and Pharisees, saying, ‡ Is it lawful to heal on the sabbath-day? and they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to

Mercy and Compassion for the afflicted; so it was an instance of God's Wisdom in sometimes suffering his Servants to be driven to extremities beyond human help—and of his goodness in comforting and relieving them when reduced to such a situation.

§ *I therefore the Prisoner of the Lord beseech you, &c.* This Epistle consists first of an Exhortation to such dispositions and behaviour as becomes Christians: and secondly of a description of that Unity in the Church, which is the great enforcement of St. Paul's Exhortation.

‡ *Is it lawful to heal on the Sabbath Day?* In this Question our Saviour has given us an example of pru-

dent caution not to give offence to them, who, we know, are apt and willing to take it. But in his following Conduct we have a pattern too of resolution in doing good when we have power and a fit opportunity; though sensible that offence is likely to be taken, or that such good may bring us into some danger. And lastly, in the apology which he makes for himself, we have a shining instance of condescension and Meekness; which should teach us not to insist too rigorously upon being in the right, nor satisfying ourselves always with that; but taking all fit occasions to vindicate our actions from offence, though never so unreasonable, never so unjustly taken.

of the COMMON PRAYER.

take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. I Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him and saying, Master, which is the great commandment in the law? Jesus said unto him, † Thou shalt love the Lord thy God with all

Paraphrase on the Collect for the eighteenth Sunday after Trinity.

O Lord, we intreat thee to give all Christians Grace to resist the allurements of this wicked World,—of disorderly passions and desires,—and of Satan the great Enemy of Mankind—and with holy dispositions to obey thee the only true God, through Jesus Christ our Lord.

* *I thank my God always, &c.* The principal design of this portion of Scripture is to instruct us by St. Paul's example, to be highly pleased with, and truly thankful for the spiritual advantages which the bounty of God bestows upon any of our Brethren.

† *Thou shalt love the Lord thy God, &c.* This does

not signify that he *only* is to be loved, but that we ought to love him with a *sincere* and *prevailing* Love. So that tho' our Friends or Relatives may have a *share* of our affection, yet that nothing ought to be loved *above*, nothing equally *with* God, much less *contrary* to, or against him.

A PRACTICAL ILLUSTRATION

thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, *the old man, which is corrupt according to the deceitful lusts; and be re-

Paraphrase on the Collect for the nineteenth Sunday after Trinity.

O God, since without thy assistance, we are not able to serve thee acceptably; grant we beseech thee, of thy Mercy, that thy Holy Spirit may continually purify and govern our Tempers and Dispositions, through Jesus Christ our Lord.

* *The old Man.* Signifies those evil Habits which the Ephesians had so long practised in the state of Hea-

of the COMMON PRAYER.

newed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. †Be ye angry, and sin not. ‡Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Matth. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, §Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise,

thenism; the *New Man*, that divine Life; that Life of Righteousness and Holiness which Christianity requires.

† *Be ye Angry and Sin not.* That is, beware of sinful Anger.

‡ *Let not the Sun go down, &c.* This precept, says *Plutarch*, the Scholars of *Pythagoras* observed, who when they had been angry, and reproached one another, "before the Sun went down, they shook Hands, and embraced one another." Thus must the Christian do, before he offers up to God his Evening Sa-

crifice that so he may lift up to God *pure Hands, without Wrath.* 1 Tim. ii. 8.

§ *Thy Sins be forgiven thee.* Physicians, both ancient and modern tell us that Palsies are sometimes occasioned by Intemperance. Wherefore, if this Paralytic brought his Disease upon himself by Drunkenness or Lust, the propriety of the terms in which the Cure was pronounced will more fully appear. *Thy Sins are forgiven thee.*

A PRACTICAL ILLUSTRATION

take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15

SEE then that ye walk circumspectly, not as fools, but as wise, *redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. S. Matth. 22 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways,

Paraphrase on the Collect for the twentieth Sunday after Trinity.

O most mighty and merciful God, graciously preserve us, we intreat thee, from whatever may be injurious to our welfare; that being in safety, both as

to our temporal and spiritual concern, we may readily perform thy Commands, through Jesus Christ our Lord.

* *Redeeming the time, &c.* That is, by all honest ways and prudent methods to endeavour to avoid the dangers and persecutions to which in those times they were exposed.

of the COMMON PRAYER.

one to his farm, another to his merchandize: And the remnant took his servants, and intreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden, were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, || he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called but few are chosen.

The twenty first Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may

E e

Paraphrase on the Collect for the twenty first Sunday after Trinity.

O God, we beseech thee, of thy great Mercy, to forgive us our Transgressions, and to grant us that Peace which exceedeth all Understanding; that we may be freed from the dominion and punishment of Sin, and perform our Duty in all godly quietness, through Jesus Christ our Lord.

|| *He saw there a Man who had not on, &c.* As to the meaning of the *Wedding Garment* "It is needless" (says a great Author) to dispute, whether it be Faith, or a pious holy Life. For neither can Faith be separated from good Works, nor can good Works proceed except from Faith. Christ's meaning is on-

ly that we are called in order that we may be renewed in our Minds after his Image. And therefore, that we may remain always in his House, the old Man with his filthiness must be put off, and a new Life designed, that our Attire may be such as is suitable to so honourable an invitation."

A PRACTICAL ILLUSTRATION

be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you *the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

TH E R E was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, †Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then

* *The whole Armour of God.* It is so styled, not only on account of the service it does in promoting godliness, but because it is entirely form'd and furnished by God. *The Truth* and the *Righteousness*, the *Peace* and the *Faith*, the *Salvation* and the *Word* are his Gifts. And thus the moral of the Heathen Poets' Fictions of old is unquestionably just; that no Armour, except that of divine Original, is so tempered as to render us

invulnerable in the Day of Battel.

† *Except ye see Signs and Wonders, &c.* It seems the Nobleman thought it necessary that Jesus should be personally present, if he had a mind to perform the Cure.—Therefore to reprove the weakness of his Faith Jesus said to him, *Except ye see the Signs and Wonders will ye not believe?* so the sentence may be translated,

of the COMMON PRAYER.

enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

The twenty second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; § being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds and in the defence, and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve

E e 2

Paraphrase on the Collect for the twenty second Sunday after Trinity.

Lord, we intreat thee, to preserve the universal Church of Christ in the continual practise of pure Religion, that by thy Providence it may be secure from all Calamities, and piously disposed to obey thee in all Holiness, through Jesus Christ our Lord.

§ *Being confident of this very Thing, &c.* The Apostle does not speak this out of any opinion of the election of the Philippians to eternal Life, or of the certainty of their perseverance unto the end by virtue of that election. For why then doth he exhort them to work out their Salvation with fear and trembling chap. ii. 12. See also chap. iv. 1. and chap. ii. 16. — He says this therefore from a judgment of Charity, conjecturing, from what was past, what they would be for the future.

A PRACTICAL ILLUSTRATION

things that are excellent, that ye may be sincere, and without offence till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. † Therefore is the kingdom of heaven likened unto a certain king who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So

† *Therefore is the Kingdom of Heaven, &c.* This Parable may be considered as an explanation of the fifth petition of the Lord's Prayer; and is designed to overturn all the arguments whereby evil Minds justify Revenge; by shewing how *unworthy* those are of the

divine Mercy, who, tho' they are guilty of many grievous Offences against God, yet are *implacable* to their *Fellow Creatures*, and will not *forgive* them the smallest Injuries, though they are truly sorry for them.

of the COMMON PRAYER.

likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty third Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) * for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto

Paraphrase on the Collect for the twenty third Sunday after Trinity.

O God, our defence and support, from whose Grace we derive all that is good in us; graciously attend, we beseech thee, to the humble petitions of all sincere Christians; and fully perform such requests as we offer up in Faith, and according to thy Will, for the sake of Jesus Christ our Lord.

* For our Conversation is in Heaven, &c. That is, all good Christians consider that they are *Citizens* and *Freemen* not of an earthly City, but of *Heaven*; that their main interest lies there; and therefore they live as Men whose Minds are already there; and with

good reason since their Saviour, who is already there, is assuredly expected by them, to come, and transform these frail and mortal Bodies into the likeness of his own glorified Body.

A PRACTICAL ILLUSTRATION

Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, †Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause, we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all

Paraphrase on the Collect for the twenty fourth Sunday after Trinity.

O Lord, we intreat thee to pardon our Sins; that through thy abundant Mercy we may be released from the bondage of Iniquity to which through human weak-

ness we are exposed: Grant this O Father of Heaven, for the sake of Jesus Christ our Redeemer and Intercessor.

† *Render therefore unto Cesar, &c.* Thus Jesus clearly confuted them on their own principles, and shewed that the rights of God and the Magistrate do not in-

terfere in the least, because *Magistratus* are God's *Deputies*, and rule by his authority.

of the COMMON PRAYER.

wisdom and spiritual understanding. * That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHILE Jesus spake these things unto Johns disciples, behold there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. (And behold a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, he said unto them, † Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good

* That ye might walk worthy of the Lord, &c. Observe here, that the end of all our Christian Knowledge is a Conversation fruitful in good Works, and a Life acceptable and well-pleasing unto God.

† Give place; for the Maid is not dead, &c. Thus in the very manner of performing this Miracle, our

Lord modestly avoided the reputation which might have accrued to him from it. But such modesty often more effectually gains the end which it seems not to aim at: for we are told, notwithstanding, that the fame of this Miracle went abroad into all that Land.

A PRACTICAL ILLUSTRATION

works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord that I will raise unto David a righteous Branch, and *a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore behold, the days come, saith the Lord, that they shall no more say, the Lord liveth who brought up the children of Israel out of the land of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down in number

Paraphrase on the Collect for the twenty fifth Sunday after Trinity.

O Lord we beseech thee to excite in all Christians sincere Dispositions to obey thee; that, they always

abounding in the work of the Lord, their labour may not be in vain, through Jesus Christ our Saviour.

* *A King shall reign and prosper, &c. &c.* This Prophecy is plainly applicable in a spiritual sense to our blessed Lord, and his Kingdom. For what King ever was so *prosperous*, as this, who, by the propagation of the Gospel, hath enlarged his Dominions, over the distant Regions of the habitable World? What *conquest* was ever so *glorious*, as that, which he hath gained over the Errors and Prejudices, the Lusts and Passions of wicked and mistaken Men; nay even over all the

powers of Darkness, and Sin and Death, and Hell? Who ever executed *Righteousness* and Judgment in the Earth, like Him, who hath enacted Laws, so holy, so prudent, so beneficial; that if duly observed, the effect of them must be such exact justice, such uninterrupted order and peace, such gentleness and good nature, and universal charity, as would make even an Heaven upon Earth?

of the COMMON PRAYER.

about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, * Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ *If there be any more Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day.

The Collect.

A Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

F f

Paraphrase on the Collect for St. Andrew's Day.

All powerful God, who, by thy Grace, didst so influence the Heart of thy Apostle St. Andrew, that he readily forsook the Things of the World to attend upon thy Son Jesus Christ; Grant that we also

being called by the Ministry of thy Word, may, without delay, faithfully dedicate ourselves to thy service, in all holy Obedience, through the same Jesus Christ our Lord.

* *Gather up the Fragments, &c.* This Command was given, that by the quantity of the Fragments remaining it might appear that there was no illusion in the Miracle. It might be designed also as a Lesson of

Economy; and to shew that, tho' it is unlawful to be anxious for the Morrow, yet that it is not to save any Thing for the Morrow.

A PRACTICAL ILLUSTRATION

The Epistle. Rom. 10. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. S. Matth. 4. 18.

Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me,

* *If thou shalt confess with thy Mouth, &c. &c. i.e. of God's holy Spirit to serve him acceptably, and the Whosoever shall acknowledge Jesus Christ to be the glorious hopes of eternal Life, upon his continuance in Son of God, and Saviour of the World, shall be admitted to partake in all the Blessings and Privileges of the Gospel, such as Pardon of his past Sins, the Assistance* *Well doing unto the End.*

† *And they straightway left their Nets &c. The best way of imitating the Example of these Apostles is, to*

of the COMMON PRAYER.

and I will make you fishers of men. ‡ And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; ‡ and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. F f 2

Paraphrase on the Collect for Saint Thomas the Apostle.

Most mighty and immortal God, who, for the firmer establishment of our Faith, didst permit thy Apostle St. Thomas to doubt the reality of thy Son's Resurrection; Grant that we may be so fully persuaded of the truth

of Christianity, that our Faith may, by thee, be approved. Hear us, O God, for the sake of the same Jesus Christ, to whom with thee and the Holy Spirit, be ascribed all glory and praise both now and ever.

what the Bounty of God hath given us conscientiously; to promote, and, as we can, be liberal and rich in pious and good Works; not to be guilty of any evil thing for the greatest Advantage; If our dearest Enjoyments cannot be preserved with Innocence, to give them up patiently; and how low soever reduced, to take every Appointment of Providence contentedly; trusting God, both for present supplies, and for a future Reward.

‡ And are built upon the foundation, &c. They only can properly be said to be built upon this foundation, who lead a Christian Life upon Christian principles; who reverence the Deity within them—keep themselves undefiled Members of Christ's Body,—reckon their Persons no longer their own—but make it their whole Business, by all their Actions, Words, and Thoughts, to glorify him to whom they are dedicated.

A PRACTICAL ILLUSTRATION

The Gospel. S. John 20. 24.

† **T**homas one of the twelve called Didymus was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas, answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful Conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

Paraphrase on the Collect for the Conversion of St. Paul.

© God, who through the Ministry of St. Paul, hast extended the light of the Gospel through the World; impress upon our Minds such a thankful sense of his miraculous Conversion, as will make us diligently obey his heavenly Doctrine, through Jesus Christ our Lord.

† *Thomas, one of the twelve, &c.* From this account of Thomas's Unbelief, let us observe and be thankful for this eminent instance of the wisdom and goodness of God, who converted the failings of an eminent Servant, to such excellent advantage; that not

only his own mind was better established through his doubts; but that gainsayers should be more effectually put to silence by them, and out of his weakness all succeeding Believers be made strong.

of the COMMON PRAYER.

The Epistle. Acts 9. 1.

AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus; named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth, and hath seen in a vision, a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my

* *It is hard for thee to kick against, &c.* This is a proverbial expression, signifying the damage and hurt they are like to receive who resist and fight against those who are superior to them, and especially against God.

A PRACTICAL ILLUSTRATION

name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, † Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, † ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife,

† *Is not this he that destroyed them, &c.* The advantages which the Christian Religion received by the Conversion of St. Paul, justly call for our admiration, and thankfulness to God the wise Author. For who was this Paul? Once a Persecutor, but afterwards a Preacher of Christ. And what made this change? Was he bought over? No body was disposed to bribe him to it. No, it was because he saw Christ, was caught up into Heaven, and fully convinced. And what can be a stronger evidence of this than that he was an Enemy to the cause, he afterwards embraced, even till the very

time of his Conversion. So that tho' the Testimony of Peter and John is of great weight: yet the evidence of Paul seems to carry an almost irresistible conviction along with it.

† *Ye also shall sit upon twelve Thrones, &c.* By this is signified, that they should *rule* the Christian Church by the *Laws* of the Gospel, which their Master would inspire them to Preach, and by the infallible *decisions* relative to Faith and Manners which he would enable them to give in all difficult cases.

10 of the COMMON PRAYER.

or children or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The purification of the Virgin Mary.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

† **B**Ehold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple; even † the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Paraphrase on the Collect for the Purification of the Virgin Mary.

O most mighty and immortal God, grant, we beseech thee, that as thy Son Jesus Christ, was, as this Day, in our Nature presented to thee in the Temple,

in token of thy right to the First-born; so we also may be presented unto thee with pure and holy Dispositions, by the same Jesus Christ our Lord.

† *Behold I will send my Messenger, &c.* This signified John the Baptist.

† *The Messenger of the Covenant.* This means the Messiah who is justly styled the Messenger of the Cove-

nant because as St. Paul says he was the Mediator of a new, and better Covenant than that of Moses, because it was established upon better Promises, Heb. viii. 6.

A PRACTICAL ILLUSTRATION

The Gospel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, *to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign, which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a Prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of

* *To present him to the Lord, &c.* As the First-born, under the Law of Moses, was claimed by God as his property, in memory of his sparing the First-born of Israel when those of the Egyptians were destroyed; so should we learn from hence, as Christians, to consecrate to him the beginning and choice of all our Time, and Labour, and Substance: to dedicate the prime of our

Years, the sprightliness of our Youth, the flower of our Wit, the vigour of our Bodies and Minds, to his honour: to spend our Labours, our Wealth, upon such Things especially, as promote Religion, and are agreeable to his good pleasure; to begin every Day, every Work with him; and to take care that he be first, and uppermost, in all our Thoughts and Designs..

of the COMMON PRAYER.

about fourscore and four years ; which departed not from the temple, but served God with fastings and prayers night and day. And the coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of the number of the twelve Apostles ; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning *Judas, who was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem,

G g

Paraphrase on the Collect for St Matthias Day.

O allpowerful God, who, upon the Death of the Traytor Judas, didst elect faithful Matthias into his place ; Grant that the Christian Church being continually guarded against the corrupt Doctrines of false Teachers, may be governed and instructed by wise and worthy Ministers through Jesus Christ our Lord.

* *Judas, who was guide to them, &c.* Observe here in what soft Language St. Peter speaks of the Treachery of his fallen Brother. And tho' we cannot suppose that he was wanting in a just indignation at Judas's crime: yet we should learn from his exam-

ple, not, with a barbarous and wicked pleasure, to upbraid, expose, and insult over the faults of our Brethren, but rather to pity, and be sorry for them even, when we must condemn and detest their practices.

A PRACTICAL ILLUSTRATION

inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein; and his Biſhoprick let another take. Wherefore of theſe men which have companied with us all the time that the Lord Jeſus went in and out among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apoſtles.

The Goſpel. S. Matth. 11. 25.

AT that time Jeſus answered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto ~~the~~ babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſy, and my burden is light.

The Annunciation of the Virgin Mary.

The Collect.

WE beſeech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jeſus

† *Babes.* Here ſignify Perſons who to common underſtandings, join the beſt diſpoſitions of Heart, ſuch as Meekneſs, Modeſty, Innocence, Honesty, Humility, Docility, and all the other engaging qualities that are to be found in Children.

of the COMMON PRAYER.

Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 7. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, † Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and hony shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob

G g 2

Paraphrase on the Collect for the Annunciation of the Virgin Mary.

O Lord, we intreat thee, so to influence our Minds by thy Grace, that as the *Incarnation* of thy Son was made known by the Ministry of an Angel; so for the

fake of his meritorious *Death* and *Sufferings* we may be raised from the Grave to everlasting Happiness; through the same Jesus Christ our Lord.

† *Behold a Virgin shall conceive, &c.* This prophecy evidently relates to the Birth of our Saviour, and was delivered above 700 Years before the event. It was

given to assure the Israelites that tho' they were then powerfully beset with Enemies, yet that the House of David should not be utterly destroyed.

A PRACTICAL ILLUSTRATION

for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, §How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying

Paraphrase on the Collect for St. Mark's Day.

O allpowerful God, who hast enlightened the Church of Christ by the divine Truths contained in the Gospel of St. Mark; preserve us from childish Levi-

ty and Unsteadiness in the Things of Religion, and confirm us in the true Faith of thy holy Word, through Jesus Christ our Lord.

§ *How shall this be, &c.* This question is not to be understood as proceeding from disbelief, but only from wonder, and a desire to be satisfied how events so strange should be brought to pass.

of the COMMON PRAYER.

of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, * unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. S. John 15. 1.

† I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in

* *Unto a perfect Man.* By this is meant such a competent *Knowledge* of Christ and his Gospel, and such degrees of *Piety* and *Holiness*; as may be esteemed the maturity and *full growth* of Christians, according to those measures of *each*, whereof our nature and state are capable. But *absolute* freedom from Sin and Error, and perfection in *Holiness*, seem, not to be attainable on this side the Grave. See 1 John i. 8.

† *I am the true Vine, &c.* By this parabolical re-

presentation, our Saviour describes the intimate union which is betwixt him and his Disciples—the beneficial effects of it,—the duty, manner, and necessity of preserving it,—and the irreparable miseries of a separation. God grant that we may so improve and become fruitful under this union, that we may not be of the number of those Branches which are cast out and burned.

A PRACTICAL ILLUSTRATION

my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James i. i.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. ‡ My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen

Paraphrase on the Collect for Saint Philip and Saint James's Day.

O most mighty God, whom *rightly* to acknowledge is the means of obtaining eternal Happiness. Give us Grace firmly to acknowledge thy Son Jesus Christ to be the true Way that leadeth to everlasting Life; that by following the examples of Saint Philip and James we may steadily pursue the Road to endless Bliss, through the same Jesus Christ our Saviour.

‡ *My Brethren, count it all Joy, &c.* That is, be not discouraged, but rejoice at Afflictions: especially those which God sends for the sake of Religion, and to prove your Virtue and Constancy. Because such Trials exercise your Patience, a Virtue, which, if

improved to its just height, will contribute greatly to your Christian perfection. For where this *perfect Work of Patience* is, there must be a strong Faith, firm Fortitude, an exact knowledge of our Duty, a meek and quiet Spirit, a true christian Charity for our Persecu-

of the COMMON PRAYER.

with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, *I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto

tors, a great Love to God, an entire trust in him, and resignation to his Will; and an exact Temperance as to worldly enjoyments.

* *I am the Way, the Truth, and the Life, &c.* That is, Christ is the Guide, and Director, and so the *Way*. He is the Teacher of the Truth, revealed for this pur-

pose, and so the *Truth*; he is the Author, and only source of eternal Happiness, and so the *Life*; to the enjoyment whereof with his Father we cannot attain, but by obeying and relying upon him, in these several capacities.

A PRACTICAL ILLUSTRATION

my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; *and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disci-

Paraphrase on the Collect for St. Barnabas's Day.

O allpowerful Jehovah who didst bestow upon thy Apostle Barnabas extraordinary Gifts of the Holy Spirit, in that *he was a good Man, full of the Holy Ghost and of Faith, Acts xi. 24.* Endue us also we beech

thee with thy various spiritual Graces, and enable us to employ them to the purposes of Religion and Holiness, through Jesus Christ our Lord.

* *And the Disciples were called Christians, &c.* As the first Believers, by assuming this Name, openly professed their Faith in the Doctrines of Christ, engaged themselves to obey his precepts, and imitate his example; so nothing less is required of all who pretend to

the same Title in succeeding Ages. For let every one says St. Paul *that nameth the Name of Christ, (i. e.) let every one that taketh upon him the Name of Christian, depart from Iniquity.*

of the COMMON PRAYER.

ples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

THIS is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. † Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John Baptists Day.

The Collect.

Almighty God, by whole providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 40. 1.

* **C**omfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her war-

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Paraphrase on the Collect for St. John Baptists Day.

Allpowerful God, who by a miraculous act of thy Providence didst cause John the Baptizer to be born, and sent forth to prepare Men for the reception of Jesus Christ, by exhorting them to forsake their Iniquities: Give us Grace so to follow his Instructions, and imitate his virtuous example, that, according as he taught us, we may truly Repent of our past Sins, and, like as he did, always speak the Truth however seemingly opposite to our worldly interest, courageously reprove Sin, and patiently endure Affliction in the discharge of our Duty through Jesus Christ our Lord.

† *Ye are my Friends, if ye do whatsoever, &c.* It is lawful. And what can be a stronger motive to do the certainly the test of sincere Friendship to conform our will of Christ, than that we shall there by gain the favour and Friendship of one who will never fail nor

A PRACTICAL ILLUSTRATION

fare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

‡ **E**Lisabeths full time came that she should be delivered; and she brought forth a son. And her neighbours, and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day, they came to circumcise the child, and they called him Zacharias, af-

forfake us; and who has equal power and inclination to do us good?

* *Comfort ye, comfort ye, &c.* Tho' this Prophecy relates primarily to the return of the Jews from the Babylonian Captivity; yet it was completely fulfilled only by the mission of John the Baptist to prepare the Jews for the reception of the Gospel. And it can never be sufficiently admired for the sublimity and dignity of its Language, as well as for the energy and

beauty of its sentiments.

‡ *Elisabeth's full Time came, &c.* John the Baptist was introduced into the World in this remarkable manner, that the attention of his Countrymen being awakened, and high expectations of him raised, he might execute the duties of his Ministry with greater advantage, and effectually prepare the People for receiving the Messiah himself, who was soon to appear in Person.

Of the COMMON PRAYER.

ter the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, †His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

H h 2

† *His Name is John.* This Name as it signifies the Grace of God, so it was properly bestowed upon this Child; who was sent to declare God's Grace and Mercy

to Mankind through the Messiah, of whom he was the Fore-runner.

A PRACTICAL ILLUSTRATION

Saint Peters Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. § And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; † but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And

Paraphrase on the Collect for St. Peter's Day.

O most mighty God, who, through thy Son our Saviour, didst endue thy Apostle Peter with many spiritual Gifts, and strictly charge him to instruct thy People; give Grace to all thy Ministers faithfully to preach

thy Holy Gospel, and the People to pay a due regard to its Doctrines, that they may both be partakers together of eternal Happiness through Jesus Christ our Saviour.

§ *And he killed James, &c.* Thus was our Lord's prediction fulfilled that James should drink of his Cup, Mat. xx. 23. and in some sense was granted him the request of precedence in his Kingdom too; since he had the honour to die, first of all the twelve, a Martyr for the Christian cause.

† *But Prayer was made without ceasing, &c.* From

the consequence of this we are instructed, how instrumental the intercessions of good People are towards procuring such deliverances. Mighty indeed is the efficacy of Prayer, when unanimous and publick; especially if the subject of it be somewhat eminently serviceable to the glory of God, and the benefit of Religion.

of the COMMON PRAYER.

he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, *and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.
The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was

* And upon this Rock I will build my Church.— Suitably to this promise we find that Peter laid the first foundation of a Church among the Jews by the conversion of three thousand Souls, Acts ii. 41. and likewise among the Gentiles, by the conversion of Cornelius and his Friends, Acts 10.

A PRACTICAL ILLUSTRATION

bedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 27. and part of the 12th Chapter.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren, which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with a sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Matth. 20. 20.

THEN came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, *but it shall be given to them for whom it is prepared of my Father. And

Paraphrase on the Collect for St. James's Day.

Grant, O gracious God, that as thy blessed Apostle James readily forsook all his worldly Relations and concerns to become a Disciple and Follower of Jesus Christ; so we quitting all disorderly Passions and Affections, may be always sincerely disposed to obey thy Precepts, through Jesus Christ our Lord.

* *But it shall be given to them, &c.* This signifies that the honours and degrees of Happiness in a future state shall not be bestowed upon any one through partiality, fondness, or respect of Persons; but according

of the COMMON PRAYER.

when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe, and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. † And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Infomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the

Paraphrase on the Collect for St. Bartholomew's Day.

O most mighty and eternal God who didst induce thy Apostle Bartholomew to believe and to preach thy holy Gospel; give Grace to all Professors of Christiani-

ty duly to value and esteem that Gospel, and both faithfully to publish and embrace it through Jesus Christ our Lord.

to equity and strict justice: so that every Christian shall be exalted to a higher degree of Bliss and Glory, in proportion as his Humility, his Obedience, his Sufferings, his Patience, and his meek disposition have brought him to a near conformity with his divine Master.

† *But he that is greatest among you, &c.* By this our Lord signified that the greatness of his Disciples consists in doing good to Mankind with all diligence, by a continued course of humble laborious Services, in

imitation of him, who went about doing good,—by healing the sick, feeding the hungry, instructing the ignorant, and laying down his life a ransom for the Sins of many.

† *And of the rest durst no Man join, &c.* i. e. the rest who were not of the Church, durst not associate themselves with the Apostles, so as to have all Things common with them; as Ananias and Sapphira had pretended to do; lest by committing some crime they should bring upon themselves their punishment.

A PRACTICAL ILLUSTRATION

shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: † but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word

Paraphrase on the Collect for St Matthew's Day.

O allpowerful God, who by thy Son Jesus Christ didst call Matthew from the employment of a Publican to be a Preacher of the Gospel; enable us also to forsake all avaricious and disorderly Affections, and diligently to follow the Doctrine and Example of the same Jesus Christ, who reigneth with thee and the Holy Spirit, one God for ever and ever.

of the COMMON PRAYER.

of God deceitfully, but by manifestation of the truth, commending ourselves to every mans conscience in the sight of God. * But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. ‡ But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

Everlasting God, who hast ordained and constituted the service of angels and men in a wonderful order; Mercifully

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Paraphrase on the Collect for the Feast of St. Michael and all Angels.

O eternal God who has appointed to Men and Angels their several Offices, with wonderful propriety, according to their stations; grant, of thy Mercy, that

as thy holy Angels perform thy will in Heaven; so, by thy direction, they may help and protect us on Earth, through Jesus Christ our Lord.

* But if our Gospel be hid, it is hid, &c. That is, Infidelity and Irreligion are a blindness brought upon the Heart by the God of this World, by the Devil, and the indulgence of disorderly Lusts and Affections. And the true way to believe and obey the Gospel is to aspire after the disposition of that Writer of it, commended this Day. For till we have forsaken con-

scious desires, and inordinate love of Riches, it will not be possible for us, with him, to follow Jesus Christ.

‡ But go ye and learn what that, &c. Thus our Lord clearly proved a capital Doctrine of right Reason and true Religion, viz. that ceremonial institutions should always give place to Works of Charity

A PRACTICAL ILLUSTRATION

grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 12. 7.

* **T**HERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones, which believe in me, it were

* *There was War in Heaven, &c.* This passage as well as the Book from whence it is selected may justly be looked upon as allegorical, as well as prophetic. By the *War in Heaven* therefore is probably meant the Temptations which good Men are subject to in this state of probation; which the powers of *Darkness* per-

petually suggest and promote; while those of *Light*, labour with equal industry to prevent and defeat them. By the *Devil being cast out, &c.* is probably signified the overthrow of Vice, Error, and Idolatry by the propagation and progress of the Christian Faith.

of the COMMON PRAYER.

better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that sin heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

A Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord.
Amen.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that

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Paraphrase on the Collect for St. Luke's Day.

Most mighty God, who didst call Luke the Physician to be a Preacher of the Gospel, and enabled him to cure the Maladies of Mens Souls, who is deservedly to be

praised for his labours in the Ministry. Grant that by his salutary Doctrine all our spiritual Diseases may be removed through the Merits of thy Son Jesus Christ.

§ In Heaven their Angels do always, &c. i. e. the chiefest Angels of Heaven, which are ministering Spirits to real Christians, stand always in the presence of God

ready to receive his Commandments concerning them, so highly are they valued by them.

A PRACTICAL ILLUSTRATION

day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. * Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander, the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways, ‡ behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself

Paraphrase on the Collect for St. Simon and Jude's Day.

O most mighty God, who hast established christianity upon the Doctrine of the Apostles and Prophets, Jesus Christ being its principle and support; inspire all Christians, by their Doctrine, with such an unity of Faith and Charity, as may render them a fit habitation for thy holy Spirit through Jesus Christ our Lord.

* Only Luke is with me. In these few Words we have an eminent Example of this Apostles constancy in his Faith and Friendship. For tho' St. Paul was at that time persecuted for his profession and left or deserted by all the rest of his Companions; yet, notwith-

standing the danger, Luke still adhered to him, and thereby proved his sincerity in both respects.

‡ This intimates that harmless simplicity should be the badge of christians.

of the COMMON PRAYER.

being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. † For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew his, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THese things I command you, that ye love one another. * If the world hate you, ye know that it hated me before it hated

† For there are certain Men crept in, &c. These were the Followers of *Simon Magus* and the *Nicolaitans*. Of the latter of which we are told that they allowed themselves in the practice of the most abominable lewdness: and of the former that he declared himself to be God the Father to the *Samaritans*, and God the Son to the *Jews* thus denying the only Lord God, and our Lord Jesus Christ.

* If the World hate you, ye know, &c. The con-

sideration of our Lord's sufferings should be a motive to patience and resignation, not only in the case of persecution for conscience sake, but also in all worldly afflictions. Because, if he cheerfully so endured such sorrows for our sake, who was without blemish; how much reason have we to bear patiently the chastisements of Heaven when our sins have deserved far more than God is pleased to lay upon us.

A PRACTICAL ILLUSTRATION

you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the

Paraphrase on the Collect for All Saints Day.

O allpowerful God, who hast united all true Christians through Faith and Charity into one spiritual body of which Christ is the head; enable us we beseech thee so to imitate the examples of holy Men departed,

in all Piety and Righteousness, that we may attain that inconceivable Happiness which thou hast reserved for those that sincerely love and obey thee through Jesus Christ our Lord.

of the COMMON PRAYER.

sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Isachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

* After this, I beheld, and lo, a great multitude which no man could number of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Gospel. S. Matth. 5. 1.

JESUS seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he open-

* *After this I beheld, and lo, a great multitude, &c.* By this is represented the universal Church of Christ throughout the World.—The *white Robes* with which they are said to be clothed, and the *Palms in their Hands*, are an emblem of their innocence and victorious con-

staney under Trials for the Faith, who in the presence of God and Christ, worship, and unanimously praise his Mercy for their deliverance out of, and conquest over, their Tryals.

A PRACTICAL ILLUSTRATION

ed his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. †Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

† *Blessed are they which do hunger and thirst &c.* That is, they who have a vehement desire after Holiness—Who sincerely endeavour to practise all those Duties which God requires of us, and to eschew that Evil which he hath forbidden—By the assistance of God's Grace they shall obtain what they desire, and in the Practice of Righteousness shall be greatly blessed, as well as in the Fulness of its future Rewards.

25 SE 60



† The HOLY COMMUNION.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

Minister.

§ GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

† It is so called on account of its being a sacred sign of our spiritual Union and Fellowship with Christ, and with all true Believers. See 1 Cor. x. 16. 17. § God spake these Words, &c. The ten Commandments are repeated here as a preparative to the Communion; in order that every Man may examine his past conduct by God's Law,—ask pardon for his Transgressions of it,—and Grace to obey it for the future.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy Father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

The Collect of the Day. The Epistle. The Gospel.

* **I** Believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, by whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, and ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son; Who with the Father and the Son together, is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins,

* *I believe in God, &c.* This Creed is designed of Christ, whose death we are about to commemorate. here as a publick profession of our Faith in the Gospel

And I look for the resurrection of the dead, and the life of the world to come. Amen.

Priest.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. S. *Matt.* 5. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. S. *Matt.* 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. *Matt.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. S. *Matt.* 7. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your wordly things? 1 *Cor.* 9. 11.

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. 1 *Cor.* 9. 13, 14.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* 9. 6, 7.

Let him that is taught in the Word, minister unto him that

teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the faints, and yet do minister. *Hebr. 6. 10.*

To do good, and to distribute, forget not, for with such sacrifices God is well pleased. *Hebr. 13. 16.*

Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

A Prayer to be said in private upon giving our Alms.

A Ccept, gracious God, of this small Contribution to the relief of my necessitous Brethren; as an humble Acknowledgment of thy Right to all I possess; and in grateful Remembrance of him, who for my sake became poor, that I might be rich, even Jesus Christ our Lord.

Let us pray for the whole state of Christs Church militant here in earth.

A Lmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant *GEORGE* our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and Virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And

If there be no alms, or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

we also bleſs thy holy Name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jeſus Chriſts ſake our only Mediator and Advocate. *Amen.*

The Exhortation before the Communion.

DEarly beloved, on-----day next, I purpoſe, through Gods aſſiſtance, to adminiſter to all ſuch as ſhall be religiously and devoutly diſpoſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be by them received in remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you, in the mean ſeaſon to conſider the dignity of that holy myſtery, and the great peril of the unworthy receiving thereof; and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God: but ſo) that ye may come holy and clean to ſuch a heavenly feaſt, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and wherein ſoever ye ſhall perceive yourſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs yourſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbours, then ye ſhall reconcile yourſelves unto them, being ready to make reſtitu-

tion and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quite conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

The Exhortation at the Communion.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, *if we receive

* If we receive the same unworthily. That is indecently, as the Corinthians did: of whom St. Paul says, and one was hungry, and another was drunken, 1 Cor. xi. 20, &c. that in eating every one took before of his own Supper:

the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; † we eat and drink our own damnation, not considering the Lords Body: we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect Charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

YE that do truly and earnestly repent you of your sins, and are in love, and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

† We eat and drink our own damnation. That is, before, as if it were a common Feast, provoke God they who eat and drink so indecently, as is mentioned to inflict his judgments upon them. And for this cause

The general Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christs sake, forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

The Absolution.

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins, to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel, and are heavy laden, and I will refresh you. S. *Matt.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *John* 3. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

St. Paul says many of the Corinthians were weak and sickly, and many slept, i. e. died, 1 Cor. xi. 30.

See the Notes on the Epistle for Thursday before Easter.

Here also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. *John* 2. 1, 2.

Priest. Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

Priest.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, *Holy Father, Almighty Everlasting God. * These words [Holy Father] must be omitted on Trinity Sunday.

Here shall follow the proper Prefaces, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Proper Prefaces.

Upon Christmas-day, and seven days after.

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitsunday, and six days after.

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the feast of Trinity only.

WHO art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us.
Amen.

The Prayer of Consecration.

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood: Who in the same night that he was betrayed, took bread, and when he had given thanks he brake it, and gave it to his disciples, saying, Take, eat, this is my Body which is given for you, do this in remembrance of me. Likewise after Supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament, which is shed for you, and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

A Prayer to be said before receiving the Sacrament.

Lift my Soul unto thee, my God, humbly imploring thee graciously to assist me in the Duty I am going to perform. Let the remembrance of my Sins, and of my Saviour's bitter sufferings for them create in me a hearty Repentance of them, and engage me for ever to love and serve him who laid down his life for me. Cleanse me, O Lord, from all filthiness of Flesh and Spirit, that I may be a meet Guest at thy Table, and a real partaker of those Benefits which Christ hath purchased for me: and accept of these my sincere Desires through the same Jesus Christ.

At the delivery of the Bread.

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take

and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

At the delivery of the Cup.

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs Blood was shed for thee, and be thankful.

A Prayer after receiving the Sacrament.

I Praise and magnify thy glorious Name, O God, for the opportunity thou hast afforded me this Day, of commemorating thy unspeakable Love, in the Redemption of the World by thy Son Jesus Christ; and of making this publick profession of my Faith in him. Let it be an eternal obligation upon me of Love and Obedience to thee. And O grant me such a measure of thy Grace and assistance, as may enable me to be more careful and diligent in the discharge of my Duty; and to walk as the redeemed of the Lord, in all holiness and godliness of Life, through the same Jesus Christ our Saviour. Our Father, &c.

O Lord and heavenly Father, we thy humble servants, entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

A Lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness toward us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory world without end. *Amen.*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sitteth at the right hand of God the father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most High in the glory of God the Father. *Amen.*

The Blessing.

TH E peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Collects after the Offertory.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

* The MINISTRATION of PUBLIC BAPTISM of Infants, to be used in the Church.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most number of People come together: as well for that the Congregation there present may witness the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the Vulgar Tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.

And note, That there shall be for every Male-Child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.

When there are children to be baptized, the Parents shall give knowledge thereof over Night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there, shall, say,

HA T H this Child been already baptized, or no?

If they shall answer, No: Then shall the priest proceed as followeth,

DE A R L Y beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature he cannot have, that he may be baptized with Water and the Holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

*Then shall the Priest say,
Let us pray.*

A L M I G H T Y and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well beloved Son Jesus Christ, in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash him and sanctify him with the Holy Ghost; that he being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A L M I G H T Y and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*, that he coming to thy holy Baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou has promised by Christ our Lord. *Amen.*

Then shall the People stand up, and the Priest shall say.

Hear the words of the Gospel written by Saint Mark in the tenth Chapter, at the thirteenth Verse.

T H E Y brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them.

* As Children under the Law of MOSES were admitted into Covenant with God by Circumcision; so it appears no less proper that Infants should early be made partakers in

the Gospel Covenant by BAPTISM; as that is a Rite which Christ seems to have instituted instead of the other: and is designed as a solemn Dedication of those who partake of

After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commended the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of our's, in bringing *this Infant* to his holy baptism; let us faithfully and devoutly give thanks unto him and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that he may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the communion of saints; the remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Ans. All this I stedfastly believe.

Minister.

WILT thou then be baptized in this Faith?

Ans. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

Then shall the Priest say.

OMERCIFUL God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit, may live and grow in him. Amen.

it to the service of God; and to point out that moral Purity and Righteousness of Life, which should adorn every Professor of Christianity. See Rom. 6, 3. 4. 1 Pet. 3, 21.

GODFATHERS and GODMOTHERS seem to have been originally appointed to instruct the Child in his Duty, if Need be, and frequently to remind him, that if he does not believe and obey the Gospel, when he comes to Years of discretion, he will reap no benefit from his Baptism. This

institution was more particularly useful in the early Ages of the Gospel, when Christians were exposed to Persecution, and Children were liable to be deprived of their Parents by Martyrdom, and educated in Pagan Principles: and were Sponsors but careful in any degree to perform their engagements 'tis not to be doubted but this Institution would be still advantageous to Religion.

Grant that he may have power and strength to have victory, and to triumph against the devil, the world and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

AL MIGHTY and everliving God whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them, In the Name of the Father and of the Son, and of the Holy Ghost; regard we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin: and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers.

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the water discreetly and warily, saying,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

But if they certify that the Child is weak, it shall suffice to pour water upon it, saying the aforesaid words.

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Priest shall say,

WE receive this Child into the congregation of Christ's flock, and do sign * him with the sign of the Cross * *Here the Priest shall in token after that he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight here under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.*

Then shall the Priest say,

SE E I N G now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Child may lead the rest of his life according to this beginning.

Then shall be said all kneeling.

O UR Father, which art in heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FORASMUCH as this Child hath promised by you his sureties, to renounce the devil and all his works, to believe in God and serve him, ye must remember that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar Tongue, and all other things which a Christian ought to know and believe to his souls health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add, and say,

YE are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and further be instructed in the Church Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual sin are undoubtedly saved.

To take away all scruple concerning the use of the Sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon first published in the year MDCIV.

* The Ministration of private BAPTISM of Children in Houses.

THE Curates of every Parish shall often admonish the People that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their Children to be Baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour water upon it, saying these words:

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God and say.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit; to receive him for thine own Child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection; and that finally, with the residue of thy Saints, he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

I Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses I baptized this Child.

But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized or no. In which case, if those that bring any Child to the church, do answer that the same Child is already baptized, then shall the Minister examine them further saying.

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized?

And if the Minister shall find by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again but shall receive him as one of the Flock of true christian People, saying thus.

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him as the holy Gospel doth witness to our comfort on this wise:

The Gospel S. Mark 10. 13.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

* Our Church has in this Office provided against the attacks of sickness, or any pressing necessity of this nature, which may happen before the Child can receive public Baptism, that it may receive the visible Seal of Admission into Covenant with God before it leaves the world. Yet let no

Christian Parents be under concern if their Child should die without it; provided it is not owing to their own negligence or impiety. For there is no doubt but that he who said "Suffer the little Children to come unto me, and so bid them not," will graciously and mercifully receive it.

PRIVATE BAPTISM.

21

After the Gospel is read, the Minister shall make this brief Exhortation upon the Words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant; that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this Infant; let us faithfully and devoutly give thanks unto him, and say the Prayer, which the Lord himself hath taught us:

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

AL MIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise; through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then shall the Priest demand the Name of the Child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

DOST thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church, the Communion of Saints, the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

Then shall the Priest say,

WE receive this child into the congregation of Christ's flock, and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under Christ's banner, against sin, the world, and the Devil; and to continue Christ's faithful soldier and servant unto his lives end. Amen.

Then the Priest shall say,

SEEING now, dearly beloved brethren, that this Child is by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

Then the Priest shall say,

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own Child by adoption and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy Holy Church, he may be an inheritor of thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers:

FORASMUCH as this Child hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this

infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed the Lord's Prayer, and Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this Child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

But if they which bring the Infant to the Church do make such uncertain Answers to the Priests Questions, as that it cannot appear that the child was baptized with Water, In the name of the Father, and of the Son, and of the Holy Ghost (which are essential parts of Baptism), then let the Priest baptize it in the Form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*** The Ministration of Baptism of such as are of Riper Years, varies very little from Public Baptism of Infants, only saying instead of this Infant, this Person; and the Gospel is taken out of the third Chapter of Saint John, beginning at the first Verse, to Verse the ninth, after which an Exhortation followeth.*

A C A T E C H I S M; that is to say, An Instruction to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question. **W**HAT is your Name?

Ans. N. or M.

Quest. Who gave you this Name?

Ans. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my Name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh: Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe and do as they have promised for thee?

Ans. Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Catechist. Rehearse the Articles of thy belief.

Answer. **I** Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hell; the third day he rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

Ans. Ten.

Quest. Which be they?

Answer. **T**HE same which God spake in the twentieth Chapter of Exodus saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

This excellent Summary of the Faith and Duties of a Christian, stand properly after Baptism: signifying hereby that the Child should be taught early what things were engaged for him at his Baptism which are contained here. Yet no one ought to look upon this merely as a Task for a

Child, and unworthy the Notice of such as are of Riper Years. For would all Persons of full Age still preserve it in Memory, and seriously and frequently consider it: it may be presumed that Ignorance in Matters of Religion would not so generally prevail.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his

Quest. What dost thou chiefly learn by these commandments?

Ans. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My Duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice or hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other mens goods; but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

Chatechist. My good child know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer. **O**UR Father, which art in heaven; hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ: and therefore I say, Amen. So be it.

Question. **H**OW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Ans. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost:*

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holy-days after the second Lesson at Evening Prayer, openly in the church instruct and examine so many children of his Parish sent unto him, as he shall think convenient in some part of this catechism.

And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices (which have not learned their catechism) to come to the church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

So soon as children are come to a competent Age, and can say in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a Witness of their Confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereto, the Names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in the manner following.

* The ORDER of CONFIRMATION,

Or Laying on of Hands upon those that are Baptized, and come to Years of Discretion:

Upon the Day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop, he (or some other Minister appointed by him) shall read this Preface following,

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour themselves, faithfully to observe such things, as they, by their own confession, have assented unto.

* The plain Meaning and Design of this Office seems to be that such as have been baptized in their Infancy may hereby Personally and publickly take upon themselves those Promises which were made for them by their Sureties at their Baptism. And where Persons are duly prepared for this Ordinance it is not to be doubted but it may be very beneficial through the Blessing of God upon the Prayers of the Bishop.

Then shall the Bishop say,

DO ye here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

The Bishop, **O**UR help is in the name of the Lord:

Answer. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord.

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of council and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy child, [*or this thy servant*] with thy heavenly grace, that he may continue thine for ever: and daily encrease in thy holy spirit more and more, until he come to thy everlasting kingdom.

Then shall the Bishop say. The Lord be with you.

Antw. And with thy spirit

And (all kneeling down) the Bishop shall add, Let us pray.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Then the Bishop shall bless them, saying thus,

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

* The Form of Solemnization of Matrimony.

First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of divine service, immediately before the Sentences for the Offertory, the Curate saying after the accustomed manner.

I Publish the Banns of Marriage between M. of— and N. of—. If any of you know cause or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.

* The reasonableness of this Institution appears in some measure from the evil consequences which would follow upon an unlimited Commerce betwixt the two Sexes, such a brutal manner of life must necessarily produce Confusion

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And if the Persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes, and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Parish Banns being thrice asked from the Curate of the other Parish.

At the day appointed for the Solemnization of Matrimony, the persons to be married shall come into the body of the church with their Friends and Neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered here together in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else here after for ever hold his peace.

And also speaking to the persons that shall be married, he shall say,
I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods Word doth allow, are not joined together by God, neither is their Matrimony lawful.

If no impediment be alledged, then shall the Curate say unto the Man.
N, WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer, I will.

Then shall the Priest say unto the Woman,
N, WILT thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer, I will.

Then shall the Minister say,
Who giveth this woman to be married to this Man?

Then shall they give their troth to each other in this manner;
The Minister receiving the woman at her Fathers, or Friends hands, shall cause the man with his right hand to take the Woman by her right hand, and to say after him as followeth:

IN take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

Then shall they loose their hands, and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister.

IN take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

Then shall they again loose their hands, and the man shall give unto the Woman a Ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the

and utterly prevent that affectionate and mutual Assistance which contributes so much to the Support as well as Propagation of our Species; and without which the business of Education would be liable to be neglected; besides, where the Marriage Union is founded upon Virtue, supported by Prudence and good nature; it bids fair for producing the

greatest happiness this world can afford: A happiness which mutual Interest will strengthen, reciprocal kindness will improve, a smiling Offspring confirm, and death scarcely dissolve. See Gen. 2. 18, 22, 23. John 2. 1. 1 Cor. 7, 2. Heb. 13. 4.

Man, to put it upon the fourth finger of the Woman's left hand. And the man holding the Ring there, and taught by the Priest shall say,

W I T H this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Man leading the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down, and the Minister shall say, Let us pray.

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge;) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

Then shall the Priest join their right hands together, and say,
Those whom God hath joined together, let no man put asunder.

Then shall the Minister speak unto the people:

F Orasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be man and wife together, In the name of the Father and of the Son, and of the Holy Ghost. Amen.

And the Minister shall add this blessing.

G O D the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

Then the Minister, or Clerks going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes, Psalm 128.

B L E S S E D are all they that fear the Lord; and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall bless thee: that thou shall see Jerusalem in prosperity all thy life long;

Yea that thou shalt see thy children's children; and peace upon Israel.

Glory be to the Father, &c.

As it was in the, &c.

Or this Psalm. Deus miseratur. Psalm 67.

G O D be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us,

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth:

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the, &c.

The Psalm ended and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the table, and turning his face towards them shall say,

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minister, Lord, have mercy upon us.

O U R Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid;

Answ. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place.

Answ. And evermore defend them.

Minister. Be unto them a tower of strength.

Answ. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answ. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from Heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

This Prayer next following shall be omitted, where the Woman is past child-bearing:

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together, so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

After which if there be no Sermon declaring the duties of Man and Wife the Minister shall read as followeth:

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the Holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands. Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes. v. 25.*

Likewise the same St Paul, writing to the Colossians, speaking thus to all men that are married, Husbands, love your Wives, and be not bitter against them. *Col. iii. 19.*

Hear also what St. Peter the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 S. Pet. iii. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

St. Paul in the aforementioned Epistle to the Ephesians teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *EPHES. v. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives submit yourselves unto your own husbands, as it is fit in the Lord. *Col. iii. 18,*

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptable even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God,

VISITATION OF THE SICK.

29

adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. PET. iii. 1. It is convenient that the new married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their Marriage.

* The ORDER for the VISITATION of the SICK.

When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming to the sick persons house, shall say,

P E A C E be to this house, and to all that dwell in it.

When he cometh into the sick mans presence, he shall say, kneeling down,

R E M E M B E R not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ans. Spare us good Lord.

Then the Minister shall say, Let us Pray

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O U R Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

Minister. Send him help from thy holy place,

Ans. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Ans. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Ans. From the face of his enemy.

Minister. O Lord, hear our prayers.

Ans. And let our cry come unto thee.

Minister.

O L O R D, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

H E A R us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it should be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick person after this form or other like:

D E A R L Y beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless felicity; or else it

* This Office seems to be founded upon James 5, 14. "Is any sick among you? let him call for the Elders of the church; and let them pray over him." But tho' the effectual fervent Prayer of a righteous Man availeth much, tho' the comforts of Religion are more peculiarly acceptable in times of sickness and Affliction, yet let every Man beware

of deferring his Repentance to a sick bed: let him make haste and delay not the time to keep Gods Commandments. For Life is uncertain, a death bed Repentance is doubtful and Eternity of happiness or Misery is a matter of too much Importance to hazard upon such a precarious Crisis.

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be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thank for his fatherly visitation, submitting your self wholly unto his will; it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord: For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are writt'n in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving, bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Fathers hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

DO ST thou believe in God the Father Almighty, Maker of Heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

The sick Person shall answer,

All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world: exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the utmost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.

These words before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.

The Minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor.

Here shall the sick person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort:

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent, and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Priest shall say the following Collect,

Let us pray.

O MOST merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as

shall seem to thee most expedient for him: and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour thro' the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then the Minister shall say the 71st Psalm. Adding this;

O Saviour of the world, who by thy cross and precious blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

Then shall the Priest say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him; to whom all things in heaven, in earth, and under the earth do bow and obey; be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

And after that shall say,

UNTO God's gracious mercy and protection we commit thee: The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

A Prayer for a sick Child.

O Almighty God, and merciful Father to whom alone belong the issues of life and death: look down from Heaven, we beseech thee, with the eyes of mercy upon this Child now lying upon the bed of sickness: visit him, O Lord, with thy salvation, deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost; ever one God, world without end. Amen.

A Prayer for a sick Person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Given him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

A commendatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like-daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to live everlasting, through the merits of Jesus Christ, thine only son our Lord. Amen.

A Prayer for Persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures might have hope; give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

The Collect.

ALMIGHTY everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant, visited with thine hand and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Hebr. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

*The Order for the Burial of the DEAD.

Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, nor have laid violent hands upon themselves.

The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. John 11. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another, Job 19. 25. 26. 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. 6. 7. Job 1. 21.

After they are come into the Church, shall be read, Ps. 39. or Ps. 90.

Then shall follow the Lesson, 1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him, that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man

§ People ought to be careful that the design of this Office be not mistaken. For tho' it is very commendable for a sick Person thus publicly to profess his Faith in Christ, and his Communion with the Church: yet it ought by no means to be looked upon as a Popish Viaticum; so as that it may be

supposed the receiving it will make a full Atonement for a Life of Iniquity, and procure a safe Passage to Heaven.

* This Office seems to be very properly adapted to the serious occasion for which it is designed. 'Tis highly solemn and affecting, sublime and comfortable. For whilst it raises

Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the corpse is made ready to be laid into the earth the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our Prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung
I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev. 14. 13.*

Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Priest.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

OMERCIFUL God, the Father of our Lord Jesus Christ who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye

in us an humiliating sense of our Mortality; it inspires eternal Life through Jesus Christ, us with the joyful hopes of a blessed Resurrection to

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bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. Amen.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

The Thankſgiving of Women after Child birth, commonly called, || The Churching of Women.

The Woman at the uſual time, after her Delivery, ſhall come into the Church decently apparelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Priſt ſhall ſay unto her,

FORASMUCH as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

Then ſhall the Priſt ſay the 116 or 127 Pſalm.

Then ſhall the Priſt ſay, Let us pray.

Lord, have mercy upon us,

Chriſt have mercy upon us

Lord have mercy upon us.

OUR Father, &c,

Minifter. O Lord, ſave this woman thy ſervant;

Anſw. Who putteth her truſt in thee.

Minifter. Be thou to her a ſtrong tower,

Anſw. From the face of her enemy.

Minifter. Lord, hear our prayer,

Anſw. And let our cry come unto thee.

Minifter. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou haſt vouchſafed to deliver this Woman thy ſervant from the great pain and peril of Child birth: Grant, we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

The Woman that cometh to give her thanks, muſt offer accuſtomed offerings; and if there be a Communion, it is convenient that ſhe receives the holy Communion.

+ A COMMINATION,

Or Denouncing of GOD's Anger and Judgements againſt Sinners, with certain Prayers to be uſed on the firſt Day of Lent, and at other times as the Ordinary ſhall appoint.

After Morning Prayer, the Litany ended, according to the accuſtomed manner, the Priſt ſhall, in the Reading Pew, or Pulpit, ſay,

BRETHREN, in the primitive Church there was a godly diſcipline that at the beginning of Lent, ſuch perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid diſcipline may be reſtored again, which is much to be wiſhed,) it is thought good, that at this time, in the preſence of you all, ſhould be read the general ſentences of God's curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy; and other places of Scripture; and that ye ſhould answer to every Sentence, Amen: To the intent, that being admoniſhed by the great indignation of God againſt ſinners ye may the rather be moved to earneſt and true repentance; and may

|| This Office ſeems to bear ſome Relation to the Purification of Women after Child-birth, as appointed by the Law of Moſes. And tho' the Ceremonial Part of that Law is aboliſhed, tho' Marriage is honourable among all Men, and the Bed undefiled; yet ſo ſignal a Deliverance from Danger ſeems juſtly to call for a thankful acknowledgment in Publick, as well as Private.

+ This Office muſt be allowed to have a very uſeful

walk more warily in these dangerous days; fleeing from such vices, for which you affirm with your own mouths the curse of God to be due.

CURSED is the man that maketh any carved or molten image, to worship it. *Deut. 27, 15.*
And the People shall answer and say, Amen.

Minister. Cursed is he that curseth his father or mother. ver. 16. — Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark. ver. 17. — Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. ver. 18. — Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow. v. 19. — Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly ver. 24. — Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife, Lev. 20. 10 — Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent. Deut. 27, 25 — Answer. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. Jer. 17. 5. — Answer. Amen.

Minister. Cursed are the unmerciful fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. Matth. 23, 41. 1 Cor. 6, 9, 10. — Answer. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the Commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment; and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be as white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel; seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

gency; as it points out to us the dreadful consequences of Sin, in order to lead us to Repentance: And they most certainly misunderstand it who represent the saying Amen to the declarations in the former part of it as Cursing or Wist-

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the Place where they are accustomed to say the Litany) shall say the 51st. Psalm.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, &c.

Minister. O Lord, save thy servants;

Answ. That put their trust in thee.

Minister. Send unto them help from above;

Answ. And evermore mightily defend them.

Minister. Help us O God, our Saviour.

Answ. And for the glory of thy name deliver us; be merciful to us sinners, for thy Names sake.

Minister. O Lord hear our prayer;

Answ. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee: that they whose consciences by sin are accused by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy: to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

Then shall the people, at this that followeth, after the Minister:

TURN thou us, O good Lord, and so shall we be turned. Be favourable O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them. And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

Then the Minister alone shall say,

THE Lord blefs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

ing ill to such, as are guilty of the Crimes there spoken of. that doeth, &c. and Amen here does not signify as in the
Because if we attend to each of those sentences we shall find end of the Prayers, So be it, or I pray God it may be so:
that the expression is not Cursed be, &c. but Cursed is he but as it is in the end of the Creed, all this I firmly believe.



* ARTICLES of RELIGION.

I. Of Faith in the Holy Trinity.

THERE is but One living and true God, everlasting without body, parts, or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. Of the going down of Christ into Hell.

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V. Of the Holy Ghost.

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. Of the sufficiency of the holy Scriptures for Salvation.

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of the Names and Number of the Canonical BOOKS.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium.
Joshua,
Judges,
Ruth,

The I. Book of Samuel,
The II. Book of Samuel,
The I. Book of Kings,
The II. Book of Kings,

The I. Book of Chronicles,
The II. Book of Chronicles,
The I. Book of Esdras,
The II. Book of Esdras,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Canta, or Songs of Solomon,
IV. Prophets the greater,
XII. Prophets the less,

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine: Such are these following,

The III. Book of Esdras,
The IV. Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Hester,
The Book of Wisdom,
Jesus the Son of Syrach,

Baruch the Prophet,
The Song of the three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The I. Book of Maccabees,
The II. Book of Maccabees,

* The reasons for compiling these Articles seem to have been first these, in imitation of the German Protestants, to make known the true opinions of the Church of England; and the real causes of her opposition to the Church of Rome, and to keep all such out of its Pale, as might be disposed secretly to undermine and betray it. For as the Reformers had remained long under the tyranny of Popery, so they had reason to endeavour to secure themselves from it, and from all its Abettors. These Articles were probably prepared at first by CRANMER and RIDLEY, and published by royal Authority, first in the Reign of King EDWARD the 6th, 1552; and again with some alterations in the Reign of Queen ELIZABETH, 1563.

ARTICLES of RELIGION.

all the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the three Creeds.*

THE Three Creeds, *Nice Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth Sin.*

ORIGINAL Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *Phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of free-will.*

THE condition of man after the fall of *Adam*, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome Doctrine, and very full of comfort as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ and do spring out necessarily of a true and lively Faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the inspiration of his spirit, are not pleasing to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-Authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above God's Commandments which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature, was made like unto us in all things, (sin only except;) from which he was clearly void, both in his flesh, and in his spirit. He came to be a lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as *St. John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ARTICLES of RELIGION

XVII. *Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his Council, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: They walk religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods Promises in such wise as they be generally set forth to us in holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the Light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Hierusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and Authority in controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. *Of the Authority of general Councils.*

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and some times have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor Authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of images, as of reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the congregation.*

IT is not lawful for any Man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*

IT is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have Public Prayer in the Church, or to Minister the Sacraments in a Tongue not understood of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

ARTICLES of RELIGION.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and extreme Unction, are not be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his Commission and Authority. we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

BAPTISM is, not only a sign of Profession, and mark of Difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lords Supper.

THE Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our redemption by Christs death: Inasmuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is a partaking of the body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the wicked, which eat not the Body of Christ in the use of the Lords Supper.

THE wicked and such as be void of a lively faith, although they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. Of both Kinds.

THE Cup of the Lord is not to be denied to the lay people; for both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one oblation of Christ finished upon the Cross.

THE Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifice of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

BISHOPS, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate persons, how they are to be avoided.

THAT person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Pagan, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countries, Times, and Mens manners.

ARTICLES OF RELIGION

so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the word of God and be ordained and approved by common Authority, ought to be reuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak Brethren.

Every particular or National Church hath Authority to ordain, change and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

XXXV. Of Homilies.

THE second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth*; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

OF the right use of the Church. Against Peril of Idolatry. Of repairing and keeping clean of Churches. Of good Works: First of Fasting. Against Gluttony and Drunkenness. Against Excess of Apparel. Of Prayer. Of the Place and Time of Prayer. That Common Prayers and Sacraments ought to be Ministered in a known tongue. Of the Reverent Estimation of Gods Word. Of Alms-doing. Of the Natiuity of Christ. Of the Passion of Christ. Of the Resurrection of Christ. Of the worthy receiving of the Sacrament of the Body and Blood of Christ. Of the gifts of the Holy Ghost. For the Rogation-days. Of the State of Matrimony. Of Repentance. Against Idleness. Against Rebellion.

XXXVI. Of consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops and of ordering Priests and Deacons, lately set forth in the time of *Edward the sixth*, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered, according to the Rites of that Book, since the second year of the forenamed King *Edward*, unto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. Of the Civil Magistrates.

THE Queens Majesty hath the chief power in this realm of *England*, and other her Dominions, unto whom the chief Government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some slanderous folks to be offended: we give not to our Princes the Ministering either of Gods Word, or of the Sacraments, the which thing the injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify: but that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The laws of this Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the Commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. Of Christian mens Goods which are not common.

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain *Anabaptists* do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian mans Oath.

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle: so we judge that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophets, teaching, in Justice, Judgement, and Truth.

THE RATIFICATION.

THis Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady *ELIZABETH*, by the Grace of God, of *England*, *France* and *Ireland*, Queen Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the Hands of the Archbishops and Bishops of the upperhouse, and by the subscription of the whole Clergy of the nether house in their convocation, in the Year of our Lord, 1571.

A TABLE of KIN DARED and AFFINITY, where- in whosoever are related, are forbidden in Scripture, and our Laws to marry together.

A man may not marry his

A Woman may not marry her

- 1 Grandmother.
- 2 Grandfather's Wife,
- 3 Wife's Grandmother.

- 4 Father's Sister,
- 5 Mother's Sister,
- 6 Father's Brothers Wife,

- 7 Mother's Brothers Wife,
- 8 Wife's Fathers Sister,
- 9 Wife's Mothers Sister.

- 10 Mother,
- 11 Step-mother,
- 12 Wife's Mother.

- 13 Daughter,
- 14 Wife's Daughter,
- 15 Son's Wife.

- 16 Sister,
- 17 Wife's Sister,
- 18 Brother's Wife.

- 19 Son's Daughter,
- 20 Daughter's Daughter,
- 21 Son's Son's Wife.

- 22 Daughter's Son's Wife,
- 23 Wife's Son's Daughter,
- 24 Wife's Daughter's Daughter.

- 25 Brother's Daughter,
- 26 Sister's Daughter,
- 27 Brother's Son's Wife.

- 28 Sister's Son's Wife,
- 29 Wife's Brother's Daughter,
- 30 Wife's Sister's Daughter.

- 1 Grandfather,
- 2 Grandmother's Husband,
- 3 Husband's Grandfather.

- 4 Father's Brother,
- 5 Mother's Brother,
- 6 Father's Sister's Husband.

- 7 Mother's Sister's Husband,
- 8 Husband's Father's Brother,
- 9 Husband's Mother's Brother.

- 10 Father,
- 11 Step-father,
- 12 Husband's Father.

- 13 Son,
- 14 Husband's Son,
- 15 Daughter's Husband.

- 16 Brother,
- 17 Husband's Brother,
- 18 Sister's Husband.

- 19 Son's Son,
- 20 Daughter's Son,
- 21 Son's Daughter's Husband.

- 22 Daughter's Daughter's Husband,
- 23 Husband's Son's Son,
- 24 Husband's Daughters Son.

- 25 Brother's Son,
- 26 Sister's Son,
- 27 Brother's Daughter's Husband.

- 28 Sister's Daughter's Husband,
- 29 Husband's Brother's Son,
- 30 Husband's Sister's Son.

F I N I S.

THE RATIFICATION.

This Book of Articles before presented, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France and Ireland, Queen Defender of the Faith, &c. Which Articles were deliberated, read, and confirmed by the subscription of the Hands of the Archbishops and Bishops of the respective Provinces, and by the subscription of the whole Clergy of the several houses in their convocation, in the year of our Lord, 1571.

THE *Reverend*
PSALTER,

O R

P S A L M S O F D A V I D,

Pointed as they are to be sung or said in CHURCHES.

Morning Prayer.

T H E F I R S T D A Y.

§ Psalm i. *Beatus vir, qui abiit.*



BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2. But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3. * And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4. His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5. As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

§ This Psalm is like a commendatory Preface to the whole following collection: and describes the conduct and happiness of the Righteous, and the misery of the Wicked. The condition of the former is represented by a flourishing fruitful Tree; of the latter by Chaff which as it is unprofitable in itself, so it is easily dispersed by the Winds.

* And he shall be like a Tree, &c. The Tree here

alluded to was probably the *Palm*; because it naturally flourishes most near *Water*, and is an *Evergreen*: and is a proper emblem of a good Man, who is continually watered by the *Streams* of the divine favour—and who flourishes equally amidst the wintry scenes of Adversity, and the Summer-suns of Prosperity; because God maketh all Things work together for good, to them that love him. See Psalm xcii. 12.

6 Therefore the ungodly shall not be able to stand in the judgment; neither the sinners in the congregation of the righteous.

7 † But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

‖ Psalm 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 † Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

§ Psalm 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me.

† But the Lord knoweth the way, &c. i. e. he approves, favours, or is pleased with it.

‖ Though this Psalm may primarily be a triumphant

celebration of David's victory over his Enemies, and safe establishment upon the Throne of Judah: yet it is plainly propheticall likewise and relates to the King-

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: ‡ for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

|| Psalm 4. *Cum invocarem.*

HE A R me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

dom of the *Messiah*, which it was hereby foretold, should, in spite of all its Enemies, prevail through the World.

† *Kiss the Son lest he be angry, &c.* As a *Kiss* among the Eastern People from a Subject to a Superior was considered as a token of homage and reverence; so this passage, as it relates to Christians, is an Exhortation to pay a due obedience to the Doctrine of Christ.

§ This Psalm was occasioned by the Rebellion of Absalom, when David was obliged to flee from Jerusalem. 2 Sam. xv. 14. From the sentiments which David expresses on this occasion we may learn amidst our greatest Troubles to fix a firm reliance upon Providence; being fully assured that God both can and will

deliver us from *them*, when he sees it best for us.

‡ *For thou smitest all mine Enemies upon the Cheek-bone.* This is a metaphorical expression signifying that God had utterly destroyed the power of his Enemies, viz. of Saul, his descendents and followers. Upon this the Royal Prophet builds his hopes of future deliverance.

|| This Psalm seems to be a further invocation of God's help against Absalom and his seditious party; whom David here reproves and exhorts to return to their obedience—instructing them in their duty; and assuring them that true Happiness did not consist in worldly affluence, but in God's favour, on which he fixeth his sole dependence.

4 * Stand in awe, and sin not: commune with your own heart, in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

§ Psalm 5. *Verba mea auribus.*

PONDER my words, O Lord: consider my meditation.
2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

* *Stand in awe and Sin not.* This in the *Septuagint* translation is *be ye Angry and Sin not*; which St. Paul quotes, Ephes. iv. 26. but the sense is much the same in both translations, as it contains an Exhortation to the Rebels, not so to give way to their Passion, as to carry on a Conspiracy against their lawful Sovereign, and it contains in it also an useful instruction to all Men to beware of indulging their Anger to excess lest it hurry them into words and actions of which

they may afterwards have just cause to Repent.

§ The royal Prophet seems to have been in a state of Exile and Affliction at the time of the composition of this Psalm, whether from Saul or his own Son is uncertain, but, from the wickedness of his Enemies he is encouraged to hope for deliverance from his Calamities: because he is fully assured that the Righteous alone are God's favourites; and that to him all Iniquity is an abomination.

The P S A L M S. Day i.

5

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 * Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

EVENING PRAYER.

|| Psalm 6. *Domine, ne.*

O LORD, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My Soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 † For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

* *Their Throat is an open Sepulchre.* i. e. as the Sepulchre is a wide open for the reception of the dead, so were David's Enemies earnestly set upon his destruction.

|| This is the first among the seven penitential Psalms, in which David expresses a sorrow and remorse for his past Sins, truly worthy of imitation in his circumstances.

† *For in death no Man remembereth thee, &c.* Which

is, as if he had said, "Save me from destruction, that I may praise thee amongst the living: for if I die, who, among the present degenerate Race of Mortals, will pay thee the worship and praise which is due to thee?" To wish for Life from a desire of promoting God's glory is certainly laudable: yet it should always be with submission to his will. Because he needeth not our assistance, but hath always sufficient power to effect his own purposes.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and fore vexed : they shall be turned back, and put to shame suddenly.

|| Psalm 7. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, If I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 * And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

|| The reproaches of *Shimei* the *Benjamite* seem to have given occasion to this Psalm, 2 Sam. xvi. In which David appeals to the great searcher of Hearts for the integrity of his conduct, calling for the divine vengeance upon himself if the charge were true that was laid against him. At the same time warning his Enemies to repent of their Crimes, lest they should provoke God to inflict his judgments upon them.

* And so shall the Congregation of the People, &c. David here intreats God to assert his cause, by subduing his Enemies: because by giving such a testimony to his innocence, the People would be induced to pay a readier obedience to David, and he would be thereby the better enabled to promote the worship of the true God.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: who preserveth them that are true of heart.

12 God is a righteous judge, strong, and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the name of the Lord most high.

§ Psalm 8. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 ‡ What is man, that thou art mindful of him: and the son of man that thou visitest him.

§ David in this Psalm celebrates the power and majesty of God displayed in the works of the Creation: but especially the divine goodness in exalting Man to be *Lord over all Things*. Tho' this appears to have been fully verified in none but Jesus Christ as St. Paul justly remarks in the 2d of Hebrews.

‡ *What is Man, that thou art mindful, &c.* The consideration of God's *greatness* and *majesty*, which are so wonderfully set forth in the Creation, ought (after the example of David) to inspire us with *Humility*: so a sense of his goodness in forming us rational Beings, —enabling us to know and serve him,—and making

5 Thou madest him lower than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governor: how excellent is thy Name in all the world!

M O R N I N G P R A Y E R.

§ Psalm 9. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 * O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgment.

other Creatures subject unto us, should engage us gratefully to *improve* these advantages to his *glory*, and continually to *praise* our Creator and Benefactor.

§ This is a Psalm of Thanksgiving for some signal Victory which David had obtained over some principal Enemy: in which he equally discovers his Piety and Gratitude to his mighty Deliverer.

* O thou Enemy, destructions are come, &c. This passage seems well explained in the *New Version* of the Psalms by Tate and Brady.

Mistaken Foes! your haughty Threats.

Are to a period come.

Our City stands, which you designed

To be our common Tomb.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy fight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

|| Psalm 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

|| This Psalm consists of sorrowful complaining, and fervent prayer: in which the Enemies of the Church are drawn in lively colours, and petition is made that God would deliver the undeservedly afflicted Righteous—disappoint the cruel artifices of their Enemies, and inflict upon them just punishment.

B

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: *neither is God in all his thoughts.

5 His ways are always grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou, God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

* *Neither is God in all his Thoughts, &c.* It is worthy of observatiaton that in the striking picture which the Psalmist here presents us with of an abandoned Sinner, one of his principal features is a total disregard of Religion: *He careth not for God, neither is God in all his Thoughts.* The consequence of which we are too plainly told in the following verse viz. that *his ways are always grievous.* For when a Man is be-

come insensible to all *religious* impressions, he will soon become an easy prey to every Temptation; and nothing will be sufficient to restrain him from running a full course of Iniquity. Human Laws will be ineffectual to keep him within the bounds of his duty: and no Man may safely rely upon his integrity, any further than that will serve his present interest.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

§ Psalm 11. *In Domino confido.*

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly and him that delighteth in wickedness doth his soul abhor.

7 * Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

§ This Psalm seems to have been composed at the time of Saul's persecution, when David was advised by some of his Friends to retire to some place of concealment. He however relies upon the justice of his cause, and comforts himself with the consideration of his being under God's protection, who as he approveth the conduct of the Righteous, so he will also most assuredly and dreadfully punish the Wicked.

* Upon the ungodly he shall rain snares, &c. It

might full as properly have been translated as it is in the Margin of the Bible Version, he shall rain burning Coals. This terrible and sublime description of God's taking vengeance upon the Wicked seems to be taken from the account of the destruction of Sodom, which though the language is figurative serves to intimate to us the sudden and dreadful punishment which God will inflict upon all the workers of Iniquity.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

EVENING PRAYER.

§ Psalm 12. *Sakum me fac.*

* **H**elp me, Lord for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root-out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

|| Psalm 13. *Usque quo, Domine?*

* **H**OW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

§ David in this Psalm complains of the general corruption of Manners of the age he then lived in; and implores God's protection, whom he also introduces speaking and promising his assistance. This Psalm seems to have been composed when he was in danger of being betrayed by Doeg and the Ziphites.

* *Help me Lord, for there is not, &c.* David's complaint of the small number of good People in his time, and his Prayer to God on that occasion, teach us, that when we see Integrity fail; and Iniquity abound in the World, it is then our wisdom to have recourse

to God by Prayer as a means to preserve us from oppression and corruption.

|| In this Psalm David, being in the utmost distress, complains that God had forsaken him; that his sorrows were increased, and his Enemy grown insolent with success. He therefore intreats God to comfort and deliver him from his terrors. In the midst of which however, he is inspired with an holy confidence in the divine goodness; and promises to shew himself thankful for it.

* *How long wilt thou forget, &c.* This Psalm is

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

¶ Psalm 14. *Dixit insipiens.*

THE fool hath said in his heart: There is no God.

2 * They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way; they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of

very proper for Persons in affliction. Since they are here taught by the example of David where to apply for relief and deliverance in all distresses. Since God is able to enlighten their darkness—to speak comfort to their Souls—to remove their calamities—to turn their sorrows into joy, and their mournings into songs of praise.

|| David in this Psalm, describes the great and general Corruption, the Wickedness and Impiety of the Men of his age.

* *They are corrupt and become abominable, &c.* It were much to be wished that the complaint which the Psalmist here makes of the People in his time were not applicable to the present Professors of a more enlightened Dispensation! But happy would it be would every one endeavour to prevent the reproach by a diligent reformation of himself, and all that are under his influence: rather than to nourish in himself *spiritual Pride*, by indulging himself in *unprofitable* complaints of the Wickedness of his Neighbours.

mischiefe: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

M O R N I N G P R A Y E R.

§ Psalm 15. *Domine, quis habitabit?*

* **L**ORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Who so doeth these things: shall never fall.

§ Psalm 16. *Conserva me, Domine.*

Preserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: thou art my God, my goods are nothing unto thee.

§ In this Psalm is pointed out to us what qualifications were requisite for such as would serve God acceptably in his Tabernacle.

* *Lord who shall dwell in thy Tabernacle? &c.* From this instructive Psalm we learn that it is not sufficient for obtaining the divine favour that we be merely Professors of a pure and rational Religion; or that we conform ourselves strictly to its outward Rites and Cere-

monies: but that we ought also to shew forth its influence upon our Lives and Conversations by becoming fruitful in all good Works; viz. by abstaining from Slander, Injustice and Oppression, by a strict adherence to Sincerity and Uprightness, tho' it should prove to our temporal disadvantage—and giving all due encouragement to Men of Virtue and Holiness. Such, even reason tells us, are the distinguishing marks of

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 * I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

|| Psalm 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

true Religion: and they who are possessed of them God will one Day most assuredly acknowledge as his Favourites, and admit them as Citizens of the *New Jerusalem*. Whilst to all mere nominal Believers, of whatever sect, he will declare, *I know you not, depart from me all ye that work Iniquity.*

§ In this Psalm David implores the divine protection, not as due to his Merit, but as an act of Mercy: promising to shew his Gratitude for God's goodness, by an affectionate regard to all such as are truly religious; and an utter abhorrence of Idolatry and Profaneness, acknowledging that Jehovah is the only true God, his chief good, and the Author and Fountain of all good, by whom he is assisted, defended, governed,

strengthened, and cheered with the hope of being raised from death to a life of endless Happiness. From the interpretation of St. Peter and Paul in the 2d and 13th of Acts David in this Psalm represents Christ, prophesying concerning his own Resurrection, and eternal Glory.

* *I have set God always before me, &c.* i. e. by considering him as always present with him,—privy to his most secret Thoughts, Words and Actions; and ready to help and assist him under all dangers and distresses.—And would we hope to share in God's favour and protection, it is necessary that we live always as in his presence.

|| The royal Prophet in this Hymn intreats God

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 *But as for me, I will behold thy presence in righteousness:

to deliver him from his Enemies, especially from Saul, whose temporary felicity and fleeting pleasures he derides, and comforts himself amidst his afflictions with the hopes of eternal Life.

* But as for me, I will behold thy presence, &c. These words contain a summary account of the qualification for future Happiness, viz. Righteousness:—and wherein that happiness consists, viz. in a Likeness to God.

and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

|| Psalm 18. *Diligam te, Domine.*

I Will love thee; O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 † The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the Cherubins, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

Let us therefore so learn to imitate God in all Holiness here, that we may be like him hereafter in eternal Felicity.

This is a Hymn of Thanksgiving for David's deliverance from Saul, and from all his Enemies: which as it is truly sublime in its language; so the sentiments it contains are just and admirable. In which he describes the great Dangers he had been

exposed to, his wonderful deliverances, and the Victories he had gained by the divine assistance; extolling the power, justice, and goodness, which God had shewn in his preservation.

† *The Earth trembled and quaked, &c. &c.* This truly sublime and rhetorical description of God's interposition in David's behalf, seems strongly to allude to the representation of God's appearance upon Mount

12 At the brightness of his presence his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardness.

Sinai at the delivery of the Law: and under the figurative expressions of Clouds, Hail, Thunders, Lightnings and Earthquakes is represented God's displeasure

against David's Enemies, his readiness to deliver him, and the dreadful exercise of his power in taking vengeance upon them. That we may in like manner

27 For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

gave God's assistance and protection let us be careful *the Lord*, and having an Eye unto all his Lawes. Verses
to follow David's example, viz. by keeping *the ways of* 21. 22.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his anointed, and unto his seed for evermore.

M O R N I N G P R A Y E R.

|| Psalm 19. *Cæli enarrant.*

THE heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech, nor language: but their voices are heard among them.

|| The Psalmist here celebrates the glory of God displayed in his Works of *Nature* and *Grace*—intreats him to pardon his Sins, to keep him from offending him, and to sanctify his Thoughts, his Words, and his whole behaviour.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bride-groom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than hony, and the hony-comb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 *Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be always acceptable in thy sight,

15 O Lord: my strength and my redeemer.

|| Psalm 20. *Exaudi at te Dominus.*

THE Lord hear thee in the day of trouble: ‡ the Name of the God of Jacob defend thee.

* *Keep thy servant also from presumptuous Sins.* of Men may sometimes be overtaken through inadvertency, surprize, or the violence of Temptation: yet those who have begun to act against *Conviction*, will soon be in great danger of becoming slaves to Sin through *custom*.
That is, such Sins as Men commit knowingly and willingly, notwithstanding the reproofs of Conscience, and the admonition of their Friends. Great need is there of a guard in this respect. For however the best

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

§ Psalm 21. *Domine, in virtute tua.*

THE king shall rejoice in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips:

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

|| The People here in this Psalm implore the divine blessing upon their King, when going to War, as some suppose against the *Amorites*: and express their firm confidence that God will grant their requests; and therefore close their Prayer with Thanksgiving, as if Victory were already obtained.

† The Name of the God of Jacob defend thee. The Name of God is here put for God himself; and is a pa-

rallel expression to the sentence in the former part of the Verse, *the Lord bear thee, &c.* From this Psalm we are taught in general that we ought to ask God's Blessing upon all our undertakings, if we hope for success: and that it is the duty of Subjects to pray for their Rulers.

§ In this Psalm the People join with *David* in praising God for the Victories he had vouchsafed him; not

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 † For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

E. V E N I N G P R A Y E R.

|| Psalm 22. *Deus, Deus meus.*

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health, and from the words of my complaint.

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our Fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: They put their trust in thee, and were not confounded.

doubting but he will continue his protection and assistance; and enable him to triumph over all his Enemies. This Psalm also has been thought to refer prophetically to Christ's Victory over Death, Sin and Satan.

† For they intended mischief against thee, &c. How comfortable is the consideration that God looks upon injuries or favours done to his servants as done to himself, and that he will resent them accordingly! and

what a powerful motive is this to excite us to engage his friendship who thus graciously considers the concerns of his People as his own! and both can, and will, effectually support their interests!

|| The royal Prophet in this Psalm has so plainly described the sufferings of the Saviour of the World, that he seems to have been as it were an Ear, and an Eye-witness of them. And however this Psalm may

6 But as for me, I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my Mothers womb: thou wast my hope when I hanged yet upon my Mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God, even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet I may tell all my bones: they stand staring, and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

be applicable in some degree to *David* himself under *Christ*; of whom *David* was an eminent Type. his Afflictions: yet it appears to agree fully to none but

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows, will I perform in the sight of them that fear him.

26 *The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the Governor among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

31 My feed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

§ Psalm 23. *Dominus regit me.*

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

* *The Poor shall eat and be satisfied, &c.* i. e. Such as are truly humble and poor in Spirit shall have the spiritual Blessings of the Gospel bestowed upon them; and their Soul shall be filled with all joy in believing.

And they who are thus excited to serve God in sincerity, shall have endless cause to praise him; because he will bestow upon them eternal Life through Jesus Christ.

§ This is a most beautiful pastoral Hymn: in which

4 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

* Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

M O R N I N G P R A Y E R.

§ Psalm 24. *Domini est terra.*

THE earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 * Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

under the allegorical representation of a Shepherd taking care of his Flock, David gratefully acknowledges the kind and watchful protection of the divine Providence.

* *Yea, though I walk through the valley, &c.* As Sheep in the Eastern Countries were frequently in most danger of Wolves when feeding in the Vallies; yet even then were safe whilst they were under the eye and protection of their Shepherd: so the Righteous amidst their most dangerous Trials may still be comforted, and look up to God with humble confidence that he will not suffer them to be tried above that they

are able to bear.

§ This Psalm is thought to have been composed for the occasion of removing the Ark of God from the House of Obed-Edom to Mount Sion: and was designed to remind the Israelites of God's unspeakable kindness towards them in choosing them for his peculiar People: above all the Nations of the World; and how strong an obligation this laid upon them to Piety and Holiness.

* *Who shall ascend into the Hill of the Lord, &c.* Form these and the following words we may observe, that tho' it may please God to select some particular

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

|| Psalm 25. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneses which have been ever of old.

6 Oh remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

People or Nation; and bestow upon them some extraordinary privileges above others; in order to promote his own wise purposes: yet that the Righteous are his peculiar Favourites.

|| David seems to have composed this Psalm when under grievous distress from Absalom's Rebellion; be-

cause he so earnestly implores the pardon of his Sins, and especially, at the 11th Verse, of some particular one which he says is great; and which has been thought to relate to the affair of Uriah. Describing also the happiness of the Righteous, and praying to be delivered from his Afflictions.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 † The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

§ Psalm 26. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

† The secret of the Lord is with them that fear, &c. This passage of Scripture seems to be in some degree parallel to that expression of our Saviours. *If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of myself* John vii. 17. and signifies that whosoever is sincerely disposed to serve and please God shall be preserved from all

destructive errors: and endued with the knowledge of all things necessary to Salvation.

§ In this Psalm the royal Prophet appeals to God for proof of his innocence, in opposition to the false accusations of his Enemies—declares that he always avoided the company of the wicked, and that it was his greatest pleasure to attend the publick worship of

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 *I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

EVENING PRAYER.

§ Psalm 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require:

God in his Tabernacle and therefore humbly hopes that he shall not share in the lot of the wicked.

* I will wash my Hands in innocency, &c. As it was a ceremony of the Law for the Priests to wash their hands before they offered sacrifice: so in allusion to this Rite, David resolves to pay a strict regard to purity of behaviour, in order that his religious services may be acceptable to God. The necessity of this is evident from the declaration of Solomon that the Prayer

of the wicked is an abomination to the Lord.

§ In this Psalm David testifies his entire confidence in God in the greatest dangers; and his zeal and firm adherence to the true worship of him. He beseeches God also to grant him tokens of his favour, and seems fully persuaded that he will never forsake him. In this Psalm there are many noble strains of Faith, Piety, and Devotion.

even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 † I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

† I should utterly have fainted; but, &c. As it appears from this passage that David was supported under his Afflictions by a firm trust in the divine goodness—a humble confidence that God would in his good time grant him a deliverance; and restore him

to society and the free exercise of Religion. So it may be a comfortable reflection to every good Christian under his greatest distresses, that this light Afflictions which are but for a moment shall work out for him a far more exceeding and eternal weight of glory.

|| Psalm 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickedness of their own inventions.

5 Recompense them after the works of their hands: pay them that they have deserved.

6 * For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

§ Psalm 29. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

|| The Psalmist here intreats God to defend him from the malice and artifices of his Enemies, and from the judgments that should fall upon them. He praises him likewise for his providential care and protection—expresses a firm reliance upon him, and prays for the prosperity of Israel.

* For they regard not in their Mind the works, &c. It may be justly observed here that *inconsideration* is the root of irreligion and all iniquity. For did mankind duly reflect upon God's wonderful works of Creation, Providence and Redemption; they would be almost necessarily induced to love, worship, and obey him.

2 Give the Lord the honour due unto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 ‡ The voice of the Lord maketh the hinds to bring forth young, and discoverth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

M O R N I N G P R A Y E R.

|| Psalm 30. *Exaltabo te, Domine.*

I Will magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

§ This Psalm is supposed to have been occasioned by a violent storm. From the terrible noise and wonderful force of the Thunder David proves the supreme dominion and infinite power of God.

† The voice of the Lord maketh the Hinds to bring forth, &c. This might have been full as properly translated, the voice of the Lord, i. e. the Thunder shattereth the Oaks. See Dr. Lowth on the Hebrew

Poetry. Præl 27. p. 363. Deservedly was a Thunder storm made here a subject of sacred Poetry. For either he must be more than Man, or less than Brute who can be entirely unaffected on such an occasion. But we are affected to small purpose if it do not inspire us with an awful sense of God's power and majesty.

|| This Psalm is supposed to have been sung upon the dedication of David's House which had been pol-

4 Sing praises unto the Lord, O ye saints of his: and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

6 * And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me: and I was troubled.

8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

§ Psalm 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and house of defence: that thou mayest save me.

Justified by the crimes of *Abjalom*, 2 Sam. xvi. 21, 22. and xvii. 1. &c. and xx. 3. And he therefore returns solemn Thanks to God that he had delivered him and in Wrath remembered Mercy. He acknowledges that he had in prosperity forgot himself, and therefore God had chastened him to bring him to a sense of his duty, and to remind him of his dependence upon him; and he vows he will praise God for ever, because he had heard him.

* And in my prosperity I said, I shall never, &c. What was David's case here is too common in some degree even to the best of Men. Prosperity being too apt to put them off their guard, and make them forget themselves. How kind therefore is it in God when by Afflictions he endeavours to bring us to a proper sense of ourselves, and our duty! and how much reason have we even amidst his chastisements to praise him.

E

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoice in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness: and my years with mourning.

12 My strength faileth me, because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

David appears to have composed this Psalm upon his flight from *Saul*: and it seems to be well adapted to the use of all good People who are in extreme danger and distress; as it affords a lively description of affliction, anxiety, earnest desire and humble confidence in God.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 † O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plentifully rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

EVENING PRAYER.

‖ Psalm 32. *Beati, quorum.*

§ **B**lessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

† O love the Lord, all ye his Saints, &c. If David found reason for such an affectionate exclamation on account of some temporal deliverance: then how much ought it to be the sentiment of every Christian who enjoys the light of the blessed Gospel; in which God hath declared that he will reward every Man according to his works, in the Day when he shall judge the secrets of Men by Christ Jesus.

‖ This is the second in the number of the penitential

Psalms; and teaches us that Man's true happiness consists in the pardon of his Sins, and in the purity of his Conscience which is to be obtained by sincerely confessing, and forsaking our Iniquities: and concludes with an earnest Exhortation to Repentance, and Holiness of Life.

§ Blessed is he whose Unrighteousness, &c. This passage is quoted by St. Paul in the fourth chapter of the Epistle to the Romans with a design to shew that no

3 For while I held my tongue: my bones consumed away
thro' my daily complaining.

4 For thy hand is heavy upon me day and night: and my moi-
sture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteous-
ness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou for-
gavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto
thee, in a time when thou mayest be found: but in the great
water-floods they shall not come nigh him.

8 Thou art a place to hide me in; thou shalt preserve me from
trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou
shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understand-
ing: whose mouths must be held with bit and bridle, lest they
fall upon thee.

11 Great plagues remain for the ungodly: but who so putteth
his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord: and be
joyful all ye that are true of heart.

§ Psalm 33. *Exultate, justi.*

Rejoice in the Lord, O ye righteous: for it becometh well the
just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute,
and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him
with a good courage.

Man had a *claim* to the blessings and privileges of the Gospel on account of his observing the rites and cere-
monies of the Law of Moses, neither because he was a Jew or a Gentile: but that these were the gift alone of
God's unmerited *favour* to all of every Nation, who should *believe* and embrace the Gospel.

§ David here exhorts the Righteous to praise God.

With the utmost *servency* and *sincerity*, from the con-
sideration of goodness, righteousness, and power, which
appear in the works of his Creation and Providence.
He represents God also as seeing all things, examining
the actions of all Men, and displaying his mercy to-
wards them that fear and trust in him.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together as it were upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 * Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

* Behold the Eye of the Lord is upon them, &c. From him as will engage us to obey his commands; and hence it may be observ'd, that the true way to make to repose such a pious trust in him, as will make us regard our Friend is to have such a reverential fear of sign'd to his will under all his dispensations.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoice in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

§ Psalm 34. *Benedicam Domino.*

I Will always give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear there of, and be glad.

3 O praise the Lord with me: and let us magnify his Name together.

4 I fought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

§ This is a Psalm of Thanksgiving for *David's* deliverance, when he was discovered by the *Philistines* in *Gath*, 1 Sam. xxi. 10, &c. In which also he represents God's care and protection of his People—the advantages which a regard to Religion procures them—and the fatal lot of the wicked.

12 *What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

M O R N I N G P R A Y E R.

¶ Psalm 35. *Judica me, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

* *What Man is he that lusteth to live, &c. &c.* It may be observed upon this passage in the words of Arch Bishop Tillotson, that "no Man knows in the chance of things and the mutability of human affairs, whose kindness or goodwill he may come to stand in need of before he dies. So that did a Man only consult his own safety and quiet, he ought to refrain from evil speaking."

¶ *David here earnestly implores God's assistance, as well against Saul and his Forces; as at the 11th verse against some false Accusers, who though they had received favours from him, yet maliciously misrepresented him to the King. The imprecations which David here pronounces against his Adversaries, are chiefly to be considered as Prophetical. But, as Christians, it is our duty to love and pray for our Enemies.*

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 *They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved myself, as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects came together against me unawares making mouths at me, and ceased not.

* They rewarded me evil for good, &c. Never do we can take upon an ungrateful Enemy is to forgive the Arrows of Malice pierce so deeply as when they are him, to pray for him, and to do him kind offices according as we have opportunity; because we not only here pointed with Ingratitude. Yet the noblest revenge that

16 With the flatterers were busy mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoice at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servants.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

by gain the victory over our angry passions; but take shame and remorse; and to melt him down into Repentance.

§ Psalm 36. *Dixit injustus.*

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 *Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast: How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

EVENING PRAYER.

|| Psalm 37. *Noli æmulari.*

FRET not thyself because of the ungodly: neither be thou envious against the evil doers.

§ This Psalm opens with a description of Hypocrites and the Ungodly. From whence the Psalmist takes occasion to celebrate the goodness and mercy of God towards his Creatures in general not only in preserving the innocent, but also in sparing those

that deserve punishment; and in providing such abundant happiness for his People.

* Thy Mercy, O Lord, reacheth unto the Heavens, &c. As this description of God's Mercy is matter of great comfort to the sincere Christian, so is it just cause of

2 For they shall soon be cut down like the grafs: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 ‡ But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

terror to the hardened habitual Sinner: since they that despise the riches of God's goodness and forbearance and long-suffering, not considering that the goodness of God leadeth him to Repentance—these treasure up unto themselves wrath against the Day of wrath, and revelation of the righteous judgment of God, Rom. ii. 4. 5.

¶ The design of this Psalm is principally to shew

that we should not be surprized if the Wicked are sometimes prosperous, and the Righteous afflicted: since sooner or later God fails not to deliver the Virtuous, and reward their Piety; and to make the Wicked feel the effects of his wrath.

‡ But the meekspirited shall possess the Earth, &c. Tho' this in its primary signification might imply

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

only that *such* should inherit the *promised Land*: yet in a more general sense it signifies that the meek Man shall enjoy what he has, be it little, or much, with comfort and satisfaction of mind; because he is resigned to every dispensation on Providence, and confines his wants to his present circumstances. Besides

meekness secures a Man against many injuries, which he might otherwise be exposed to; a soft answer being powerful to turn away wrath: or at least enables him to bear the injuries with tranquility, and strengthens him to overcome them with good.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

M O R N I N G P R A Y E R.

§ Psalm 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

§ This is the third of the penitential Psalms: in which David under a deep conviction of the heinous-

2 For thine arrows stick fast in me: and thy hand presseth me fore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head: and are like a fore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 * For my loins are filled with a fore disease: and there is no whole part in my body.

8 I am feeble, and fore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

ness of his Crimes expresses the utmost sorrow and concern for them; represents himself as utterly depressed under the load of his iniquities, forsaken by his Friends, and persecuted by his Enemies. He therefore humbly applies to God for pardon and deliverance.

* For my loins are filled with a fore disease, &c. Tho' this and some other passages in this Psalm may make

it seem as if David was afflicted with some bodily distemper: yet, according to the genius of the Hebrew Language (which frequently describes inward perceptions by bodily sensations) it only implies, that he was deeply affected with grief from a sense of his Sins: insomuch that the burden of them was more than he was able to bear.—Surely that pleasure is dear bought that is attended with so much pain! yet happy

16 I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague: and my heaviness is ever in my fight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forake me not, O Lord my God: be not thou far from me.

22 Hasten thee to help me: O Lord God of my salvation.

|| Psalm 39. *Dixi, Custodiam.*

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my fight.

3 I held my tongue, and spake nothing I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

are they who, after imitating David in their crimes resemble him equally in their Repentance!

|| David declares in this Psalm that he had made a firm resolution not to murmur at the prosperity of the Wicked nor his own sufferings — that he had overcome

these Temptations by considering the shortness of this life and the vanity of all worldly enjoyments— beseeches God to pardon his Sins, and deliver him from his afflictions; and humbly submits to the chastisements inflicted upon him.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 * I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

§ Psalm 40. *Expectans expectavi.*

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wonderful works which thou hast done, like as be also thy thoughts which are to us-ward: and yet there no man that ordereth them unto thee.

* I became dumb and opened not my Mouth, &c. When we consider that all our afflictions come upon us, not by chance, but by the permission and direction of an infinitely wise and good God, who always designs them for our profit, that we may be partakers of his

Holiness—This ought to be a continual motive to patience and resignation.

§ The royal Prophet here praises God for the deliverances and favours he had received through his goodness—devotes himself to his service—and acknowledg-

7 If I should declare them, and speak of them: they should be more than I am able to express.

8 * Sacrifice, and meat-offering thou wouldest not: but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon thee.

ges that by submission to the will of God. rather than by Sacrifices he hoped to be accepted—He vows to praise God in the most publick manner, beseeches him to assist him in his afflictions and dangers, and above all to deliver him from his Sins.

* Sacrifice, and Meat-Offering thou wouldest not, &c.

This and the two following verses are applied in a propheticall sense to Christ, by St. Paul in Heb. x. and are designed to prove that the rites and ceremonies of the Law of Moses, are abolished by the coming, and sacrifice of Jesus Christ upon the Cross, once for all.

19 Let all those that seek thee be joyful and glad in thee: and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

EVENING PRAYER.

|| Psalm 41. *Beatus qui intelligit.*

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 *Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

|| The Psalmist here pronounces particular blessings on those that behave themselves charitably towards the afflicted; and complains of the cruelty of his Enemies, and even of those who had been his pretended Friends; who instead of compassionating his miseries, wished for his death, and represented his calamities as the punishment of his crimes.

* Yea, even mine own familiar Friend, &c. This

passage our Saviour himself quotes as a prophecy concerning the treachery of Judas, John xiii. 18. Let us take heed that the base ingratitude of that Traytor be not chargeable upon us through forsaking our allegiance to the Lord that bought us; and giving up ourselves to the dominion of our sinful Lusts and Appetites.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

¶ Psalm 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: † When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I re-

§ This Psalm affords a most elegant specimen of the Hebrew Elegy. The royal Prophet banished far from the Temple, and publick worship of God to the utmost confines of Judea, oppressed by his Enemies and vexed by their taunts pours out his complaint and his prayers to God. Here is wonderfully expressed the most fervent desires of a pious Soul, sorrow frequently breaking forth upon the remembrance of absent good things; an extreme dejection of mind, yielding to its grief, yet bearing it impatiently; overcome with distresses, yet in some degree struggling against them, and even in the

thickest darkness of adversity admitting, at intervals, some rays of hope; he loves and mourns; complains and expostulates; despairs and hopes; faints and takes comfort; and by turns almost expresses all the various passions together.

† When shall I come to appear before the presence, &c. The complaints of the Prophet because he could not attend the House of God should engage those who have the liberty to serve God in the religious assemblies, gratefully to improve so inestimable a blessing.

member thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

|| Psalm 43. *Judica me, Deus.*

GI V E sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily while the enemy oppresseth me?

3 † O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

|| In this Psalm, as well as the foregoing, David persecuted and driven from the Tabernacle, intreats God to deliver him from his Enemies, and restore him the valuable blessing of serving and praising him in

publick, and comforts himself with the prospect of his assistance.

† O send out thy light and thy truth, &c. Let it be observed here that if the Prophet intreated God to

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

M O R N I N G P R A Y E R.

§ Psalm 44. *Deus, auribus.*

* **W**E have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

deliver him from the malice of his Enemies, it was chiefly with a view to return to the Tabernacle, that he might praise God, and express his joy, love and gratitude. Upon a like principle ought we always to pray for deliverance from afflictions in general—not that we may be more at liberty to gratify our worldly Lusts and Affections; but that we may be better enabled to serve God, and do good in our generation.

§ This Psalm seems to have been composed at a time when the *Israelites* were under Affliction and persecution. The Prophet here recounts the signal

Blessings which God had formerly conferred upon that Nation; from whence he hopes that God would again display his power in their behalf, and deliver them. He describes in a very effecting manner their present distressed situation; earnestly imploring relief.

* *We have heard with our Ears, O God, &c.* As the *Israelites*, amidst their Afflictions, thus called to remembrance the past Mercies of the Almighty towards them; as a comfortable ground of hope for future favours; so should we under our greatest distresses gratefully reflect upon the many and undeserved

11 Thou makest us to turn our backs upon our enemies: so that they, which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shall shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this become upon us, yet do we not forget thee: nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange God: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

benefits we have received from our Maker, as a reason to create in us a humble trust that he will deliver us, for patience and resignation to his will; as well as when he in his infinite wisdom sees it best for us.

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

|| Psalm 45. *Eruclavit cor meum.*

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on because of the word of truth, of meekness and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the Kings enemies.

7 * Thy seat, O God, endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Harken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

|| This is a nuptial Song upon Solomon's marriage with Pharaoh's Daughter: and seems to have prefigured the spiritual unity and marriage betwixt Christ and his Church, as appears from St. Paul's quotation in

the 1st chapter of his Epistle to the Hebrews, v. 8. 9.

* Thy seat, O God, endureth for ever, &c. This passage is quoted by St. Paul in order to shew the superior excellency of the Gospel above that of the

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

|| Psalm 46. *Deus noster refugium.*

* **G**OD is our hope and strength: a very present help in trouble.
2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

Law of Moses: because that was delivered by a mere Man, this by the Son of God; and that if any breaches of that were followed by a severe punishment, a contempt of the Gospel would much more so; because it was the most glorious and exalted revelation that ever had been made to Mankind.

|| This is a Psalm of Thanksgiving which was probably wrote after those signal victories which David gained over the Moabites, Syrians, &c. mentioned in 2 Sam. viii. and 1. Chron. xviii.

* *God is our hope and strength, &c.* This pious and

grateful acknowledgment of the Psalmist is highly worthy of our consideration and imitation. Since it is God alone, most certainly, that giveth success either to our temporal or spiritual undertakings. How much then does it concern us to secure his Friendship and Protection, who is able to help and support us when all worldly comforts forsake us! And how negligent are they of their real Interest who, by their Iniquities, put themselves out of the protection of their almighty defender.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

§ Psalm 47. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

§ This Psalm was probably composed in the reign of Solomon, at the publick solemnity, when the Ark was brought into the Temple after its building, 1.

Kings viii. And thereupon the inspired Author takes occasion to praise God for the future calling of the Gentiles, which seems to have been revealed to him.

9 * The princes of the people are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

§ Psalm 48. *Magnus Dominus.*

GR E A T is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts; in the city of our God: ‡ God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad: because of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

* The Princes of the People are joined, &c. This prophecy seems to have been eminently fulfilled when the Gentiles were equally with the Jews admitted into the number of the People of God, by their embracing the Gospel; and, like true Israelites, became the Children of Abraham through Faith. How much reason have we to rejoice in the completion of this pro-

phesy who were once Gentiles, carried away to idolatry, and without a due sense of the living and true God! And how inexcusable shall we be if we live wickedly and unprofitably under the glorious light of the Gospel!

§ This Psalm was composed upon occasion of some great deliverance which God had granted to Jerusalem.

13 For this God is our God for ever and ever: he shall be our guide unto death.

§ Psalm 49. *Audite hæc, omnes.*

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever:

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

† God upholdeth the same for ever, &c. This promise is still better suited to the Christian, than to the Jewish Church; concerning which Christ hath said that the Gates of Hell shall not prevail against it: and ought to convince us of our happiness in being members of it, and fill all sincere Believers with steadfast hope and confidence in God.

§ In this Psalm which is doctrinal and instructive,

the writer proves that the happiness of Man does not consist in the riches and honours of the World—and that those who pursue them as their chief good are fools and unwise; and therefore that we ought not to set our Hearts upon them, nor fear nor envy those that possess them; but that we should trust in God alone, who can render happy, even after death, those who fear, and firmly confide in him.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 * Man being in honour hath no understanding: but is compared unto the beasts that perish.

M O R N I N G P R A Y E R.

|| Psalm 50. *Deus deorum.*

TH E Lord, even the most mighty God hath spoken: and called the world from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

* *Man being in honour hath no understanding, &c.* This seems to be more properly translated in the Bible version. *Man that is in honour and understandeth not, is like the Beasts that perish.* From hence we may discern how dangerous riches and worldly advancement are to our eternal interests: and especially where their possessors

are forgetful from whom, and to what end they are bestowed upon them. For as such are apt to abuse them to the worst of purposes: so by their ingratitude to God the giver they descend to a level with Brutes.

|| This Psalm is of a moral instructive nature: and is designed to shew that God is not pleased with the

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee, because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

sacrifices and outward ceremonies of Religion, but rather with sincere devotion of Mind, and praise which flows from a grateful Heart: altho' even these marks of piety will not be acceptable without justice and the other virtues. In order to give greater weight to these Doctrines, God himself is introduced by the Psalmist as delivering them in all the awful pomp of divine Majesty, as he did the Law from Sinai.

20 Thou fastest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 * Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

§ Psalm 51. *Miserere mei, Deus.*

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness: and cleanse me from my sin.

3 For I acknowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 ‡ Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

* *Whoso offereth me Thanks and Praise, &c.* "Public Praises and Thanksgivings (says Dr. Clarke) are acceptable to God, as part of our religious Worship and Adoration of him; but are then only so, when the declarations of our mouths are the real significations of the intentions of our hearts, and our designs are not to abuse those mercies which we thank him for."

§ This is the fourth of the penitential Psalms, com-

posed by David upon the reproof which he received from Nathan the Prophet, after his Adultery with Bathsheba. 2 Sam. xii. An Act of public penitence which such crimes loudly call for!

‡ *Behold I was shapen in Wickedness, &c.* Grotius says the sense of this passage is, "I have not only committed a grievous crime at present, but have often 'sinned from my childhood,' and is an hyperbolical kind of speaking, as appears by comparing it with Job

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and finners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations: then shall they offer young bullocks upon thine altar.

|| Psalm 52. *Quid gloriaris?*

WHY boastest thou thyself thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

xxxi. 18. Psalm xxii. 10. 11. and lviii. . and lxxi. 5. against us

6. Isaiah xlviii. 8. When the conscience is deeply wounded with a sense of any notorious crime, our other smaller offences will be apt to stand up in array

|| This Psalm was occasioned by the slaughter of the Priests through the Calumnies of Doeg the Edomite, as it is related 1 Sam. xxii.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 * Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

EVENING PRAYER.

§ Psalm 53. *Dixit insipiens.*

* **T**HE foolish body hath said in his heart: There is no God.
2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

* *Lo this is the Man that took not God, &c.* "The Lesson, (says Dr. Young) ,, that this example does most genuinely teach us is this. That when a man "once ceases to take God for his strength (which was "Doeg's first fault) when he once neglects to apply "himself to heaven for conduct and support, that man "naturally falls from one sin to another, and there is "no Security of stopping betwixt indevotion and the "bottomless Pit."

§ The Prophet here describes the extreme impiety and general corruption of the time in which he lived — he threatens the wicked with divine vengeance, and

promises the righteous help and deliverance from the Almighty.

* *The foolish Body hath said in his Heart, &c.* This does not imply that all Sinners actually believe there is no God; but the meaning is that the impiety of the people in the Prophets time was so great and general that wicked men lived as if they denied the Being of God. Well were it if this Complaint might not bewith too much justice applied to a great number of Christians, who profess to know God, but in Works deny him, giving themselves up to all manner of Wickedness.

4 But they are all gone out of the way they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity.

8 Then should Jacob rejoice: and Israel should be right glad.

|| Psalm 54. *Deus, in nomine.*

SA VE me, O God, for thy Names sake; and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants which have not God before their eyes, seek after my soul.

4 † Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

|| Psalm 55. *Exaudi, Deus.*

HE A R my prayer, O God: and hide not thyself from my petition.

|| The treachery of the *Ziphites* and the artifices of *Saul* to take *David* gave occasion to this Psalm see 1 Sam. xxiii and xxvi. *David* therefore, tho' in great danger, commends himself with firm confidence to God's protection foretells the punishment which should fall upon his enemies, and makes a grateful acknow-

ledgement to God for his deliverance.

† *Behold God is my Helper, the Lord, &c.* This sudden change in *David's* language might perhaps be occasioned by his being told amidst his Prayer that *Saul* was called off from the pursuit of him by the *Philistines* 1 Sam. xxiii. 27. and he therefore suddenly

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid myself from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 † Let death come hastily upon them, and let them go down

broke forth into these words. Fervent Prayer seldom is uttered in vain.

¶ This Psalm was probably composed by David after

Achitophel had forsaken him, and joined Abialom in his rebellion against him.

† Let Death come hastily upon them, &c. This seem-

quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battel that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless my trust shall be in thee, O Lord.

M O R N I N G P R A Y E R.

§ Psalm 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

ing imprecation is rather to be considered as a *Prophecy* of what should befall David's Enemies; and is not to be applied by Christians to those who for whom they have received injuries. On the contrary it is our duty to pray for our Persecutors; herein conforming to the Laws of the Gospel, and to that pattern of patience and

meekness which our Lord in his Life and Death hath set before us.

§ David having been discovered, and in danger of being apprehended by the *Philistines* in *Gath*. 1 Sam. xxi. entreats God to preserve him; and praises him for his deliverance.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold altogether, and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: *are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In Gods word will I rejoice: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living,

|| Psalm 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

* Are not these Things noted in thy Book. The meaning of this and such like expressions is, that every action of every Man, is more certainly known to God, and remembered unto judgment; than things are made certain to be remembered among Men, by being written down in Books, Dr. Clarke. From a sense of God's

infinite knowledge, may we learn to live constantly under its Conviction, in all holy and godly Conversation!

|| David flying before Saul, and being hid in a Cave, where he was surprized by the King, 1 Sam. 24. here offers up his Prayers to God for assistance, and expresses his firm Confidence in the divine Protection,

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 * Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people ; and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

|| Psalm 58. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

* *Awake up my Glory.* By this is meant the *Tongue* which is that peculiar Excellency, wherein chiefly, except reason, Man surpasses all other Creatures.—How reasonable then is it that that which is such a distinguishing part of our nature should be employed the service of our Creator ! And how very blameable

must they be who abuse it to the Purposes of Phrophaneness, Impurity and Injustice !

|| This is a Complaint of *David* against *Saul's* wicked Counsellors, whose Impiety and Obstinacy he strongly describes : and foretells that the divine Vengeance would shortly overtake and destroy them.

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 * So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

EVENING PRAYER.

|| Psalm 59. *Eripe me de inimicis*

* **D**eliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

* So that a Man shall say, Verily there is &c. Though God does not always interpose in this life for the punishment of the Wicked: yet this is by no means to be considered as an impeachment of his Justice: but rather as an additional argument for the truth of the Scriptures in which we are told that he hath appointed a day in which he will judge the World in righteousness by that Man whom he hath ordained.

|| David, in danger of being apprehended by some

persons whom Saul had sent to his house for that purpose, 1 Sam. 19. represents to the Lord the danger he is in; not doubting but God would deliver him from his enemies, restrain their malice, and make them an example to all the World.

* Deliver me from mine Enemies, &c. From the History to which this relates we are informed that David's Prayers were heard, and that Providence furnished him with the means of escaping the fury of

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

|| Psalm 60. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

Saul: from whence we learn, that the Prayers of the faithful, and their confidence in God is never in vain.

|| This Psalm seems to have been occasioned by the calamities and public distresses to which the *Israelites*

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head: Judah is my law-giver.

8 * Moab is my washpot, over Edom will I cast out my shoe: Philistia, be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

§ Psalm 61. *Exaudi, Deus.*

† **H**E A R my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me upon the rock that is higher than I: for thou hast been my hope, and a strong tower for me against the enemy.

had been exposed, by their Wars against the *Amorites*, *Idumæans*, and *Syrians*; 2 Sam. viii. when God for a Time appeared to have deserted his People for their Sins. David therefore earnestly intreats God in their behalf; and, as if he had really obtained his petitions, reckons up the Victories they would assuredly gain over their Enemies: properly ascribing them, not to their own strength, but to the divine power and goodness.

* *Moab is my Washpot, over Edom will I cast, &c.*

This is a figurative expression signifying that he would reduce these Countries to the lowest degree of slavery and subjection.

§ In this Psalm David recommends himself and his Kingdom to God's protection, by whom, he asserts, Kingdoms are founded and established, and pious Rulers are defended; and vows eternal thanks to the Almighty for his goodness towards him.

† *Hear my crying, O God, &c.* Behold with what earnestness the Psalmist calls upon God for his help

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy name: that I may daily perform my vows.

M O R N I N G P R A Y E R.

|| Psalm 62. *Nonne Deo.*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out, whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

and protection! considering him as his only deliverer and support amidst his Afflictions: and in him alone must we hope to find sure consolation in such circumstances; happy therefore are they that sincerely obey, and trust in him!

|| David professes in this Psalm that his confidence in God afforded him solid peace and tranquility of Mind: and earnestly advises not to trust in Men, nor worldly enjoyments, but in God alone, who is the Lord of all Things, and Judge of all Men.

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8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, let not your heart upon them.

11 * God spake once, and twice I have also heard the same: that power belongeth unto God;

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

|| Psalm 63. *Deus, Deus meus.*

O GOD, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better than the life itself: my lips shall praise thee.

5 As long as I live will I magnify thee on this manner: and lift up my hands in thy Name.

6 † My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

* *God spake once and twice I have, &c.* This signifies that God alone is possessed of power essentially, and therefore he only is able to support and preserve us. For tho' our Fellow Creatures or the Things of this World are made instruments through him for our welfare: yet that in themselves they are vain, and cannot profit us. How strongly should this consideration inspire us with a religious fear, and trust in the Lord!

|| The royal Prophet being an Exile from Jerusalem, and forced to conceal himself in the Wilderness of Ju-

dah, expresses a most ardent desire of returning to the place of God's publick worship: but at the same time is filled with unspeakable joy from a sense of God's goodness towards him, and in the exercise of Religion; humbly trusting that he shall obtain a happy restoration.

† *My Soul shall be satisfied, &c.* Worldly pleasures are transient, temporary, and unsubstantial: but the exercises of Religion to a truly good Man yield a delight which is lasting, solid, and satisfactory: a delight, which even Affliction is not able to deprive him of.

9 My soul hangeth upon thee : thy right hand hath upholden me.
10 These also that seek the hurt of my soul : They shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him, shall be commended : for the mouth of them that speak lies shall be stopped.

§ Psalm 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer: preserve my life from the fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 ‡ Yea, their own tongue shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

§ The Psalmist here describes the Malice, the Calumnies, and mischievous designs of his Enemies; and foretels their ruin which he says will be manifest to all, and be a cause of rejoicing to the Righteous.

‡ Yea their own Tongues shall make them fall, &c. Tho' it does not please God always to interpose for the punishment of the Wicked, in this World, and the

discovery of their iniquitous designs: yet some very remarkable instances of his Providence are upon record, in this respect; in which we may, as it were, plainly behold the Finger of God. The Intents of mischief being made the revealers of their own villanies; and brought to destruction through their own accusations.

10 The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

EVENING PRAYER.

§ Psalm 65. *Te decet hymnus.*

THOU O God, art praised in Sion: and unto thee shall the vow be performed in Jerufalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 *Blessed is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little

§ There is reason to believe that this Psalm was composed upon a plentiful fall of Rain after an extreme drought. And herein *David* takes an occasion to commemorate first the spiritual Blessings which God had bestowed upon every sincere Worshipper; and 2dly. the temporal Benefits which he had conferred upon the *Israelites* in general; and particularly with respect to the fruitfulness of the Land of *Canaan*.

* *Blessed is the Man whom thou choosest, &c.* This

seems to signify the Happiness of such as became *Proselytes* to the *Jewish* Religion.—And if *David* thought there was reason to declare such *blessed*: then how much more cause have *Christians* to esteem themselves so who enjoy the clear light, the inestimable privileges, of the *Gospel*; which affords such powerful aids, such unspeakable comforts, and such glorious hopes of a blessed Immortality through *Jesus Christ*!

valleys thereof: thou makest it soft with the drops of rain, and blestest the increase of it.

12 Thou crownest the ear with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

|| Psalm 66. *Jubilate Deo.*

O BE joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our feet to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loins.

|| This is a *Psalm* of Thanksgiving, probably occasioned by some remarkable deliverance of the Jews from captivity: in which the Prophet exhorts all Man-kind to celebrate God's praises, and to consider the wonderful works which he had wrought for the welfare of Israel.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 † If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

|| Psalm 67. *Deus misereatur.*

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 * That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

† *If I incline unto wickedness with my Heart, &c.* It appears to have been the opinion of some of the Jews that God was not displeased with *evil Thoughts*, so long as they were not brought into *action*: which opinion is the very Sink of *Pharisaism*, and which both Christ and St. Paul often attempted to cleanse. And, indeed, if we consider that God is a Being of infinite Purity,—that he knoweth the secrets of our Hearts,—and requires to be worshipped in Spirit and in Truth; we cannot but suppose that *all Iniquity* must be an abomination to him, and render all religious

services unacceptable.

|| This is an earnest *Petition* to God that he would support and protect his Church, and bring all Nations to the knowledge and practice of pure Religion: and is thought to be *prophetical* concerning the revelation of the Gospel, and the calling of the Gentiles.

* *That thy way may be known upon Earth, &c.* This is a *Petition* which, as Christians, it becomes us to offer up with fervency. And that this petition may be effectual, we ought to join our sincere endeavours to promote the progress of the Gospel, and the know-

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

M O R N I N G P R A Y E R.

|| Psalm 68. *Exurgat Deus.*

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name J A H, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God; when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

ledge of a Redeemer: and so to let our light shine before Men, that they seeing our good Works, may glorify our Father which is in Heaven, by their conversion to the Truth.

|| This Psalm is supposed to have been sung upon removing the Ark of the Lord to Mount Zion: and several passages in it seem to point out the pomp with which it was attended. From this event David seems

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 * Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did

to have torn'd hopes of his Kingdom being firmly established. This Psalm also appears to have been partly prophetic, and contains several things relating to Jesus Christ, and his Kingdom. See St. Paul's quotation, Ephes. iv. 8.

* *Thou art gone up on high, &c.* St. Paul quotes this passage in order to prove that Christ by his ascension into Heaven triumphed over the great Enemies of

Mankind, *Death* and *Satan*; by sending down upon his Apostles such extraordinary gifts at the Feast of *Pentecost*; whereby they were enabled to cast out Devils in his Name, and turn Men from the power of Satan to God—and that he by his thus ascending became Lord over the Dead, and had the *Keys of Death and Hades* in his Hands, Rev. i. 8. Rom. xiv. 9.

from Bafan: mine own will I bring again, as I did sometime from the deep of the fea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the fame.

24 It is well feen, O God, how thou goeft: how thou, my God, and King, goeft in the sanctuary.

25 The fingers go before, the minftrels follow after: in the midft are the damfels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counfel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath fent forth ftrength for thee: ftablish the thing, O God, that thou haft wrought in us,

29 For thy temples fake at Jerufalem: fo fhall kings bring pre-fents unto thee.

30 When the company of the fpear-men, and multitude of the mighty are fcattered abroad among the beafts of the people, fo that they humbly bring pieces of filver: and when he hath fcattered the people that delight in war;

31 Then fhall the princes come out of Egypt: the Morians land fhall foon ftretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O fmg praifes unto the Lord,

33 Who fitteth in the heavens over all from the beginning: lo, he doth fend out his voice, yea, and that a mighty voice.

34 Afcribe ye the power to God over Israel: his worfhip and ftrength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give ftrength and power unto his people; bleffed be God.

EVENING PRAYER.

|| Psalm 69. *Salvum me fac.*

SAVE me, O God: for the waters are come in even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee are fallen upon me.

10 I wept and chastened myself with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

|| *David* in this Psalm speaks as a Type of *Jesus Christ*. Here we see our Lord's zeal for the glory of God v. 9.—the contempt to which he was exposed, v. 7, 8, 12, &c.—the Gall and Vinegar that were offered to him on the Cross, v. 22.—the fatal end of *Judas*, v. 25—and the obstinacy and rejection of the *Jews*. This appears from the application which the Apostles make, in the New Testament, of several passages of this Psalm.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 * Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

* Let their Table be made a snare to take, &c. This and the like expressions following are not to be looked upon as imprecations, but as prophecies; and will therefore by no means justify Christians, in wishing ill to those that have injured them.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the name of God with a song: and magnify it with thanksgiving.

32 This also shall please the Lord: better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

|| Psalm 70. *Deus in adiutorium.*

HASTE thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 † As for me I am poor and in misery: haste thee unto me, O God.

|| David being obliged by his Son Absalom to flee from Jerusalem, here implores the divine aid against his Enemies.

† As for me I am poor and in misery. This is the language of one, who, perhaps, a few Days before, was one of the happiest and most potent Princes of the

6 Thou art my helper, and my Redeemer: O Lord, make no long tarrying.

M O R N I N G P R A Y E R.

|| Psalm 71. *In te, Domine.*

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was borne: thou art he that took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul:

East. So uncertain is human greatness! so frail is our dependence upon worldly enjoyments!—How strongly ought this to inspire those that are rich in this World with Humility and Moderation!

|| This Psalm seems to have a connection with the preceding, as it was probably wrote on the same occa-

sion: in which, *David* beseeches God to deliver him, and to let him again experience the same goodness, which he had felt the effects of from his Youth. He complains of the insults and cruelties of his Enemies; and, in full assurance that God will protect him; is filled with an holy joy, and vows to praise him for ever.

let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: * and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forfake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded, and brought unto shame, that seek to do me evil.

|| Psalm 72. *Deus, judicium.*

GIVE the king thy judgments, O God: and thy righteousness unto the kings son.

* And will make mention of thy Righteousness only. places of Scripture (when it relates to God) signifies, saving Mercy, or preserving goodness: And this passage

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 *He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles shall give presents: the kings of Arabia, and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

implies that *David* would always gratefully acknowledge the divine goodness towards him in delivering him from his Enemies: ascribing the glory to God, and to him alone. Such is the conduct of him whose Heart is duly affected with a sense of God's Mercies.

¶ This Psalm, was probably wrote a little before *David's* death, when he had declared *Solomon* to be his successor, had ordered him to be anointed by *Zadoc*, and publicly inaugurated, 1 Kings i. Herein he commends his Son to God, beseeching him to endue him with such Wisdom and Righteousness as would enable

him to govern his People: describing, at the same time, the future glory and extent of *Solomon's* Kingdom, and the happiness his Subjects would enjoy under him. Yet, several of the antient *Jewish* Writers allow that this Psalm relates, in a more exalted sense, to the *Messiah*.

* *He shall come down like the Rain, &c.* This may be applied in a temporal sense to *Solomon's* wise administration of justice, whereby his Kingdom and People should flourish and increase. But it seems to be most perfectly fulfilled in the influence which *Christ's* Doe-

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

Psalms 73. *Quam bonus Israel!*

TRULY God is loving unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

trine hath upon all true Believers: by which they are rendered fruitful in every good Work, increasing with the increase of God, Col. i. 10. See also Isaiah lv. 10, 11.

¶ This Psalm teacheth us how we ought to judge of

the prosperity of the Wicked, and the afflictions of the Righteous. For that the felicity of the Wicked is, at best, but fleeting, transitory and unsubstantial; whereas the Righteous enjoy comfort and peace, amidst

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me,

16 Until I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

their deepest distresses, from the consideration that they are under the continual care and protection of a gracious God, who will make all things work together for good to them that love him.

24 * Whom have I in heaven but thee: and there is none upon earth, that I desire in comparifon of thee.

25 My flefh, and my heart faileth: but God is the ftrength of my heart, and my portion for ever.

26 For lo, they that forfake thee fhall perifh: thou haft deftroyed all them that commit fornication againft thee.

27 But it is good for me to hold me faft by God, to put my truft in the Lord God: and to fpeak of all thy works in the gates of the daughter of Sion.

|| Pfalm 74. *Ut quid, Deus?*

O GOD, wherefore art thou abfent from us fo long: why is thy wrath fo hot againft the fheep of thy pasture?

2 O think upon thy congregation whom thou haft purchafed, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haft dwelt.

4 Lift up thy feet, that thou mayeft utterly deftroy every enemy: which hath done evil in thy fanctuary.

5 Thine adverfaries roar in the midft of thy congregations: and fet up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have fet fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they faid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houfes of God in the land.

* *Whom have I in Heaven but thee, &c.* "If a Man were to chufe a Happinefs for himfelf, (fays Dr. Tilton, on this paffage,) and were to ransack Heaven and Earth for it; after all his fearch and enquiry he would at laft fix upon God, as the chief happinefs of Man, and the true and only reft and center of our Soul."

|| The deftruction of the Temple feems to have been the occafion of this Pfalm in which the *Jewifh* Nation describes the melancholy fituation to which it is reduced in its captivity—implores the affiftance of the Almighty, and is comforted with the confideration of the deliverances he had formerly granted to that People, and the proofs of his power in the order of the

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 * Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

World, and the common course of Nature.

* *Thou smotest the Heads of Leviathan in pieces, &c.* By this is signified the destruction of Pharaoh and his Host in the Red Sea; who being afterwards cast upon

the shore, the Israelites probably were enriched with their spoils.—The remembrance of past Mercies encourage us to hope for more.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

M O R N I N G P R A Y E R.

§ Psalm 75. *Confitebimur tibi.*

U N T O thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy name also is so nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south:

8 And why? God is the Judge: he putteth down one and setteth up another.

9 *For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

|| Psalm 76. *Notus in Judæa.*

I N Jewry is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

§ The author of this Psalm, who was probably David; praises God, that after various troubles he had established him in his Kingdom; and he determines to govern it righteously, and to suppress Iniquity; he declares that God is the disposer of all things, raising some and debasing others, and who, as Judge of the

World, punishes the Wicked, and protects the Righteous.

* For in the hand of the Lord there is a cup, &c. The sense of this passage is as if David had said "Unless ye cease to rebel against me, God will inflict the most grievous calamities upon you, which shall be worse

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 *Thou, even thou art to be feared: and who may stand in thy fight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgment: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

§ Psalm 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my fore ran, and ceased not in the night-season; my soul refused comfort.

"than the bitterest *potion* to the *palate*."—Gracious God! teach us so to live that we be not obliged to drink the bitter cup of thy eternal vengeance.

¶ This is a Song of Thanksgiving for some remarkable victory which God had vouchsafed his People, and an Exhortation to acknowledge the divine power and Majesty.

* *Thou, even thou art to be feared, &c.* i. e. God is to be feared before all things. And he certainly, in reason, ought to be the principal object of our fear, because his bounty is the Fountain of all our supplies

—his Providence disposes the issue of all we project—his esteem is of more importance to us than that of all the World—and his pleasure determines both all our ease and all our sufferings—In a word he is able to *destroy both Body and Soul in Hell*.

§ The Prophet being oppressed with most grievous Affliction here expresses the extreme dejection and trouble of his mind; and beautifully describes the conflicts and struggles he underwent before he could make his anxiety give way to hope and humble confidence in the divine goodness!

3 When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the days of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

10 * And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to mind thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightn-

* *And I said it is mine own Infirmitie, &c.* When Afflictions would lead us to distrust the divine goodness; let us reflect upon God's past mercies towards us; and consider for what wise and excellent purposes

those Afflictions may be laid upon us: and this, in every well disposed mind, will effectually banish all murmuring and discontent.

ings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

EVENING PRAYER.

|| Psalm 78. *Attendite, popule.*

HEAR my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battel.

|| This is an historical Psalm in which the praises of God are celebrated on account of the works and miracles which he had wrought in favour of his People: and contains the History of the Israelites from their departure out of Egypt to the times of David.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgot what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they finned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 * Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 ‡ For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

* Nevertheless they did but flatter him, &c. There is great danger lest they who are brought back to their duty by Affliction only, are not sincere in their penitence; and that when the Affliction is removed they will return again to their former Iniquities.

‡ For their Heart was not whole with him, &c. Observe here that it is the intention of the Heart which must render Prayer and every other Duty acceptable to God.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the fierceness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him; that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

M O R N I N G P R A Y E R.

§ Psalm 79. *Deus venerunt.*

O GOD, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever.

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 * O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

§ The destruction of Jerusalem and the Temple by Nabuchodonazar seems to have been the occasion of this Psalm: in which the Jews intreat God to be reconciled to his People, and to punish the blasphemies and cruelties of their Enemies.

* O remember not our old Sins. Some have thought that referred to the Idolatry of the Golden Calf which

God threatened he would visit upon them, Exod. xxxii. 34. Whence arose that saying among the Jews. There is no punishment in Israel in which there is not an ounce of the Calf. But it is no unusual Thing, in the course of Nature, for Men to suffer in their old Age for the Follies and Vices of their Youth.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture; shall give thee thanks for ever: and will always be shewing forth thy praise from generation to generation.

† Psalm 80. *Qui regis Israel.*

HE A R, O thou shepherd of Israel, thou that ledest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 *Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

† The argument of this Psalm is much the same with that of the foregoing. For the *Israelites* here also represent the extreme misery and desolation to which they were reduced: commemorate God's past Mercies towards them under a beautiful allegory of a Vine and Vine-yard; and most ardently implore his assistance, with a promise to praise and serve him with new obedience.

* *Thou hast brought a Vine out of Egypt, &c.* The allegory whereby the *Jewish Nation* is here represented may, in a spiritual sense, be justly referred also to the *Christian Church*; which hath equally experienced the divine goodness in its establishment, support, and improvement: and we have no less reason, than they had, to pray that he will defend it from its spiritual Enemies, who are continually seeking its destruction.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

§ Psalm 81. *Exultate Deo.*

SING we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

§ This Psalm was composed to be sung upon the *Feast of Trumpets*, or of the first new Moon of the civil Year. See Levit. xxiii. 24. and Num. xxix. 1. and the general argument and end of it is an exhortation of the *Israelites* to obedience, from the consideration of the paternal affection, benefits, and promises of God.

5 † This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with hony out of the stony rock should I have satisfied thee.

EVENING PRAYER.

|| Psalm 82. *Deus stetit.*

GOD standeth in the congregation of princes: he is a judge among gods.

† This he ordained in Joseph for a testimony when he came &c. If the Israelites were thus engaged to commemorate their deliverance from Egyptian Slavery; then how much stronger an obligation lies upon Christians to

keep up in their minds a thankful remembrance of their Redemption from the bondage of Sin and Death by Jesus Christ! That was temporal—this is eternal.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 * But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

‡ Psalm 83. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 * The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

|| This is a grave remonstrance to Judges and Magistrates: in which the Prophet Exhorts them to a faithful administration of Justice from the consideration that they are under God's inspection—that they are mortal—and must one Day be accountable for their conduct.

* But ye shall die like Men, &c. How should it humble all human pride, and bring down the high

looks of the haughty, to consider that the King and the Beggar must be put upon a level in the Grave; and that in another state Mankind will be arranged, not according to the titles or distinctions which they bore in this World, but according as they have excelled one another in Virtue."

‡ Several of the neighbouring Nations having assem-

8 Affur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves: the houses of God in possession.

13 O my God make them like unto a wheel. and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah: art only the most Highest over all the earth.

§ Psalm 84. *Quam dilecta!*

O H O W amiable are thy dwellings thou Lord of hosts!

2 My soul hath a desire and longing to enter into the

bled themselves to make War against the *Israelites*, the Prophet intreats God to subdue them as he had formerly done to the Kings who made War against *Israel* in the times of the *Judges*. This Psalm is thought to refer to the affair related in 2 Chron. xx.

* *The Tabernacles of the Edomites and the Ismaelites, &c.* There is great propriety in the expression *Tabernacles*. For the wild *Arabs* who are the descendents of *Ismael* live in *Tents* continually, as well in Peace as War. And in them is fulfilled at this very Day that remarkable Prophecy Genesis xvi. 12. *He will be*

a wild Man; his hand will be against every Man, and every Man's hand against him: and he shall dwell in the presence of all his Brethren.

§ The royal Prophet being excluded from the public worship of God in the Tabernacle, by his Son *Abjalom's* Rebellion, expresses a most ardent desire of being restored to it,—celebrates the happiness of those who could attend it at all times—and declares he should prefer that happiness before every other worldly advantage without it.

O

courts of the Lord: my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine Anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 * O Lord God of hosts: blessed is the man that putteth his trust in thee.

|| Psalm 85. *Benedixisti, Domine.*

LORD, though art become gracious unto thy land: though hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

* O Lord God of hosts: blessed is the Man that putteth his trust, &c. Which is as if David had said "Though we are at present distressed, and forced to wander far distant from thy Tabernacle; yet, this comfort still remains; we can still firmly rely on thy goodness, that thou wilt deliver us, and restore us to

"prosperity when thou seest it best for us." Such also may be the Consolation of every sincere Christian under affliction.

|| This Psalm is supposed to have been occasioned by the return of the *Israelites* from their *Babylonian* captivity; when, the Temple being rebuilt &c. the people

3 Thou hast taken away all thy displeasure: and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 * For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

M O R N I N G P R A Y E R.

|| Psalm 86. *Inclina Domine.*

BO W down thine ear, O Lord, and hear me: for I am poor and in misery.

2 ‡ Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

began to be united into one body and to be elevated with hopes of their former glory. Though, in a sublimer sense, it has been thought to refer to the times of the Messiah.

but *Jesus Christ*, concerning whom it is said that he *was made Flesh and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.* John i. 14. He is also said to be the *Glory of his People Israel.* Luke ii. 32.

* For his Salvation is nigh them that fear him; that Glory, &c. This was completely fulfilled in none

|| David, conscious of his own Weakness and need

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorify thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

of the divine Assistance, here earnestly calls upon God to help, teach, govern, and establish him in Innocency of Life. He prays to him with a firm confidence of being heard; and at the same Time proclaims his infinite power, Majesty, and Mercy.

† *Preserve thou my Soul, for I am holy &c.* This Expression may at first Sight appear harsh for David to utter concerning himself; because, he says elsewhere

that in God's sight no Man living shall be justified: yet David might be said to be *holy* in respect of his enemies; and might therefore have reason to hope that God on that account would shew Kindness to him in preference to them, because, as the Man that had been born blind justly observed, *We know that God heareth not Sinners: but if any Man be a Worshipper of God and doeth his Will, him he heareth* John 9. 31.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed: because thou, Lord hast holpen, me, and comforted me.

§ Psalm 87. *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

|| Psalm 88. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness and in the deep.

§ The Prophet here celebrates the praises of the City of *Jerusalem* and Mount *Sion*, in preference to all the neighbouring Kingdoms and Cities: who, although they might boast of famous and remarkable Personages being born among them; yet could not equal

Judea as to the Men of renown who were natives of it.

|| This Psalm seems to have been composed by one who was under the deepest Affliction, and almost deprived of all consolation. He represents herein the violence and continuance of his Sufferings, and the

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

EVENING PRAYER.

‡ Psalm 89. *Misericordias Domini.*

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

Terrors which discomposed his mind, complaining that God did not hear him, tho' he called upon him with great fervency. This Psalm agrees with those

that are commonly called *penitential*.

‡ This Psalm was composed at a time when the Jews were under some publick calamity. The writer

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad, with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance.

here celebrates the majesty, power, and goodness of God which appeared in the deliverance of the *Israelites* from *Egyptian* Bondage; and the Covenant that he made with *David*, to confirm the Throne to him and his

posterity. He then represents the desolation to which *Judah* was reduced, and implores the divine compassion.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 * My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

* My Covenant will I not break, &c. This covenant and the promises which God had made to David, and his posterity evidently relate to Jesus Christ, for in him alone they are fully verified, of whose Kingdom there shall be no end Luke i. 33.

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindneses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

M O R N I N G P R A Y E R.

‡ Psalm 90. *Domine, refugium.*

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

‡ This Psalm was composed by *Moses*, probably whilst the *Israelites* were in the Wilderness, and at the time of some public Mortality, when God was executing his vengeance against them for their perverseness as threatned in the 14th Chap. of Numbers. In which he seriously reflects upon the many examples

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 ‡ So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

|| Psalm 91. *Qui habitat.*

WHOSO dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

then before him of God's displeasure against Sin, and by fervent Prayer endeavours to engage the divine mercy and protection towards the People for the future.

‡ So teach us to number our Days, &c. He that seriously and frequently considers how short the time is which we have to pass in this World, and how long that Eternity of happiness or misery as which is to succeed it, will be almost necessarily induced to apply

his Heart to Wisdom, i. e. to the practice of Religion and Holiness. What pity is it then that that which is our greatest concern, should, by many, be least thought of!

|| This Psalm can never be sufficiently admired for the peculiar elegance and sublimity both of its language and sentiment. The subject of it is the security victory, and reward of the Virtuous.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eye shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 * For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

§ Psalm 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

* For he shall give his Angels charge over thee, &c. This passage Satan quoted in order to induce our Saviour to cast himself down from a Pinnacle of the Temple, Mat. iii. And tho' our Lord very properly repulled the Temptation by another quotation: yet every good Christian may justly hope for the support and protection of God and his Angels amidst dangers and distresses that are not of his own procuring. But if we rashly and unnecessarily expose ourselves to troubles and difficulties in confidence of a supernatu-

ral deliverance; we thereby tempt God, and must expect to reap the fruits of our Faith.

§ This Psalm was particularly composed to be sung upon the Sabbath Day. The Psalmist herein joyfully celebrates the wonderful works of God; but especially the wise conduct of his Providence towards the Wicked and the Righteous: representing that though the Wicked may flourish for a time, yet they are rooted out at the last; whereas the Righteous partake continually and abundantly in God's favour and protection.

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

13 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

14 They also shall bring forth more fruit in their age: and shall be fat and well liking.

15 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

EVENING PRAYER.

‡ Psalm 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

|| It is a good thing to give thanks unto the Lord, &c. To celebrate the praises of God ought deservedly to be a part of every Days employment; but especially of the Lord's Day: which was designed not so much to afford a sluggish ease to the Body, as an enlivening

rest to the Mind, that Man being detached from all worldly Business, might collect all his faculties to meditate upon and celebrate the works of God.

‡ The removal of the Ark to Mount *Sion* is supposed to have been the occasion of this Psalm; in which the

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

|| Psalm 94. *Deus ultionum.*

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

Prophet celebrates the Majesty of God, and the Sovereign power by which he governs the World, and particularly his People

|| From the nature of this Psalm it seems to have been composed in the *Babylonish* captivity, or under some other grievous oppression. The Psalmist here describing the distress to which the Israelites were

reduced by the cruelty of their Enemies; whose insolence, impiety and blasphemies he represents in a very striking light. He however adores the wisdom and goodness of God in the chastisements he had inflicted upon his People; and foretels their deliverance, and the destruction of their Enemies.

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nutureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastnest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart, shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

M O R N I N G P R A Y E R,

|| Psalm 95. *Venite, exultemus.*

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: * that they should not enter into my rest.

|| Psalm 96. *Cantate Domino.*

O Sing unto the Lord a new song: sing unto the Lord, all the hole earth.

|| The author of this Psalm exhorts the People of God to praise him for the various benefits he had conferred upon them: and endeavours to deter them from ingratitude and disobedience from the consideration of the punishment inflicted upon their Ancestors in the wilderness.

* *I say they should not enter into my Rest, &c.* This Rest which to the *Israelites* in the Wilderness signified the

Land of *Canaan*. The Apostle to the *Hebrews* explains, with respect to *Christians*, of *Heaven*, Heb. iv. And as the *Israelites* through their Unbelief came short of *Canaan*: So the Apostle says, *let us labour to enter into that Rest (of Heaven) lest any Man fall after the same example of Unbelief.*

|| David composed this Psalm upon the removal of the Ark to *Sion*. It is thought to contain an illus-

2 Sing unto the Lord, and praise his Name: ‡ be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

|| Psalm 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

nious prophecy concerning the Kingdom of *Christ* being extended through the World, and the calling all Nations to its subjection.

‡ *Be telling of his Salvation from Day to Day.* The Word *Salvation* here, with respect to the *Jews*, pro-

bably signifies deliverance from, or victory over outward Dangers and Enemies.

|| This Psalm seems to be as it were an appendix to the foregoing, and an illustration of the words at verse 10. *The Lord is King, &c.* It is an Exhortation to ce-

2 † Clouds and darknes are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all Gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

EVENING PRAYER.

|| Psalm 98. *Cantate Domino.*

O Sing unto the Lord a new song: for he hath done marvellous things.

celebrate the Justice and Mercy, the Majesty and Omnipotence of God, and the Glory of his Kingdom, and to rejoice in the advantages which accrue to his faithful Subjects from his Government.

† *Clouds and Darknes are round about him, &c.* That is, though God's essence is unsearchable, and his ways past finding out: yet that he acts with Mercy and Justice in all his dealings towards the Children of Men. So that tho' we are not able at present to account for all the proceedings of his Providence: yet

whatever is by his permission or direction is strictly right: and that however the Righteous maybe afflicted, at present, and the Wicked in prosperity: yet both will one Day be dealt with according to Justice, and rewarded or punished according to their Works.

|| This is an Exhortation to praise God for the Redemption of his People, and to rejoice in the coming of his Kingdom: and contains a remarkable prophecy concerning the conversion of the *Gentiles*.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: †and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

§ Psalm 99. *Dominus regnavit.*

THE Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment thou hast prepared equity: thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God: and fall down before his footstool, for he is holy.

† And all the ends of the World have seen the Salvation, &c. This seems to have been fully completed when the glad tidings of Salvation by Jesus Christ were published to the Gentiles, and they were turned from darkness to light, and from Idols to serve the living God.

§ This Psalm seems primarily to be referr'd to the establishment of David, upon his Throne; but prophetically to the Kingdom of the Messiah: and is partly designed as a consolation under affliction; and partly as an Exhortation to celebrate the divine benefits.

6 † Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

§ Psalm 100. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

† Psalm 101. *Misericordiam & judicium.*

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

† *Moses and Aaron among his Priests, and Samuel, &c.* The Psalmist makes use of these instances as well by way of *encouragement* to hope for deliverance under affliction: as of *Exhortation*, that we might imitate their pious examples, and call upon God as a means to obtain Mercy, and find help in time of need.

§ Mankind in general are here called upon publicly to acknowledge God as their Creator and preserver;

and to celebrate his Mercy and Truth. This was usually sung by the *Jews* at the time of their sacrificing their Peace Offering.

† *David* here declares his resolution of well governing his People and, (in order to that) of making a proper choice of his Ministers, by discouraging and punishing the Wicked, and advancing to favour Men of real goodness and merit.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 * Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land. that I may root out all wicked doers from the city of the Lord.

M O R N I N G P R A Y E R.

‡ Psalm 102. *Domine exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness; and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

* *Who leadeth a godly life shall be my Servant.* How ever desirable this might be to all Masters, yet it was perhaps more in *David's* power, than that of most People to effect this. But would Masters pay a proper attention to the principles and conduct of their Servants, and be careful to instruct them in their duty, not only by precepts, but also by their own good examples; they would probably find abundantly less rea-

son to complain in this respect—would be adding to their own Happiness, as well as that of Society in general—and discharging a Duty, for the neglect of which they must one Day be assuredly accountable.

‡ This is the fifth of those which are called *penitential* Psalms; and seems to have been wrote during the *Babylonish* Captivity. In which the *Jews* whilst they represent the desolation of *Jerusalem*, and their deplor-

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire;

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine

able situation, express also their firm trust in God that glorious condition as should attract the admiration of all Nations.

age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed: || but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

‡ Psalm 103. *Benedic, anima, mea.*

PRAISE the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits;

3 Who forgiveth all thy sin: and healeth all thine infirmities;

4 Who saveth thy life from destruction: and crowneth thee with mercy and loving kindness;

5 Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his ways unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: * long suffering and of great goodness.

9 He will not alway be chiding: neither keepeth he is anger for ever.

|| *But thou art the same, and thy years shall not fail.* All other things are changeable and perishable; even the frame of the Heavens above, and the foundations of the Earth beneath: but God is the same, the Same unchangeable through all Eternity: and therefore his love of Virtue, and his hatred of Vice, his promises to the godly, and his threatnings against the Wicked will be always sure, fixed, and fully determined.

‡ This is an Hymn of Thanksgiving: and is perhaps one of the most beautiful and elegant in the

whole sacred collection. The Poet herein celebrates the numerous benefits of God to Mankind, both temporal and spiritual: and earnestly exhorts others to imitate his example. But particularly he displays the infinite goodness and mercy of God: whereby he, tho' eternal, condescends to take care of the frail, fleeting, short lived human species, and lastly invites Angels and all created Beings to join with him in praising the Lord.

* *Long-suffering.* Let Sinners however take heed

10 He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon childrens children;

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

EVENING PRAYER.

* Psalm 104. *Benedic, anima mea.*

how they abuse his patience: for God recompenseth to the impenitent for the *slowness* of his punishment by the *weight* of it. For as St. Paul well observes in the 2d of Romans, they that despise the riches of God's

goodness and forbearance, and long-suffering (not considering that his goodness leadeth them to Repentance) treasure up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God.

PR A I S E the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grafs for the cattle: and green herb for the service of men.

* The Psalmist here celebrates the power, wisdom and goodness of God by a survey of his Works of Creation and Providence. The language and sentiments of this Psalm are incomparably beautiful and poetical.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 * O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gathered it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou

* O Lord how manifold are thy Works: in Wisdom, &c. As the visible things of the Creation naturally lead to the knowledge of God; so should they induce us also to worship him as God—cheerfully to obey his commands—humbly to adore his dispensations—

and, where our short-sighted Understandings are not able to comprehend his counsels, still to acknowledge that he is wise and just and good in all his dealings towards the Children of Men.

takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for finners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

M O R N I N G P R A Y E R.

§ Psalm 105. *Confitemini Domino.*

O G I V E thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoice in his holy Name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 * Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

§ This is an historical Psalm and contains the affairs of the *Israelites* from *Abraham* to their going out of *Egypt*. Herein the Author principally celebrates God's goodness in adopting the *Jews* for his People, and de-

livering them from slavery.

* Remember the marvellous works that he hath done, &c. Tho' the following events which are recorded in this Psalm do not directly regard Christians: yet they

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

naturally raise our thoughts to the consideration of those signal Mercies and spiritual Blessings which God hath bestowed upon us in Christ Jesus; by delivering us from the Captivity of Sin and Death, admitting us

into a new Covenant with him, and affording us the blessed hopes of an eternal Inheritance in Heaven, of which Canaan was but a faint Emblem.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all their first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes and observe his laws.

EVENING PRAYER.

§ Psalm 106. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 * That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Names sake: that he might make his power to be known.

§ This Psalm is of the same nature with the preceding and contains the History of the *Israelites* from their going out of Egypt to the latter times of the *Jewish* State: and was probably wrote when they were in Captivity.

* *That I may see the felicity of thy chosen.* The *Jews* were said to be God's *chosen* or *elect* People, because God, in his infinite wisdom and goodness, was

pleased to prefer them before any other Nation, and to single them out for the purposes of revelation, and preserving the knowledge, worship, and obedience of the true God. In like manner the whole body of *Christians* are called the *elect* or *chosen*; as they are selected from the rest of the World, and taken into the Kingdom of God for the knowledge, worship and obedience of God, in hopes of eternal Life. *Wherefore*

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt;

22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

(St. Peter says) *the rather, Brethren, give diligence to make your Calling and Election sure.*

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joined themselves unto Baalpeor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Inasmuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: inasmuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

M O R N I N G P R A Y E R.

+ Psalm 107. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands; from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 * So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

This may justly be reckoned amongst the most *arises, in part, from the disposition of its materials,*
 elegant of the Psalms; and its principal elegance *and the form of the whole poem. The Author here*

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

in celebrates the goodness and mercy of God towards all Men. in their greatest calamities, in his lending a ready Ear to their requests.

* So when they cried unto the Lord, &c. Such is the happy tendency of affliction where it falls upon a mind which is disposed for its reception—it naturally leads

us to think upon God, and to cry unto him.—because we then more particularly discover the vanity and insufficiency of all worldly help without him. How kind is it then in Providence to suffer Men to feel the effects of their own follies, or to inflict upon them needful chastisements, in order to bring them back to Duty.

23 They that go down to the sea in ships: and occupy their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth the for children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesteth them so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low :
through oppression, through any plague or trouble ;

40 Though he suffer them to be evil intreated through tyrants :
and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoice : and the mouth
of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving kindness of the Lord.

EVENING PRAYER.

* Psalm 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : † I will sing and
give praise with the best member that I have.

2 Awake, thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will
sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth
reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory
above all the earth.

6 That thy beloved may be delivered : let thy right hand save
them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore and
divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the
strength of my head.

9 Judah is my law-giver, Moab is my wash pot : over Edom
will I cast out my shoe ; upon Philistia will I triumph.

* *Davida* here extols God's Mercy and Truth ; and implors his assistance ; expressing at the same time his assurance that he should reign over the whole Land of *Israel*, and be victorious over the *Moabites*, *Edomites*, and all who opposed him.

† *I will sing and give praise with the best Member, &c.* By this the Psalmist probably meant his *Tongue* :

because by it he was enabled to utter publicly the praises of God, and make known to mankind the devout sentiments of his Heart. What pity it is, that that which is here reckoned the best of our Members should be so often rendered the worst, yea an *unruly Evil, full of deadly Poison* ! and how much have its perversers to answer for !

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Haft not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies:

|| Psalm 109. *Deus laudum.*

Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened up-on me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 ¶ Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds: and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

|| In this Psalm David describes the Malice and Injustice of his Enemies, and relates particularly their Imprecations against him. He then beseecheth God to deal kindly with him, and to disappoint the Malice of his Accusers, and promises that he will joyfully celebrate him as the Deliverer of the helpless from merciless Oppressors.

¶ Set thou an ungodly Man to be Ruler over him, &c.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: He loved not blessing, therefore shall it be far from him.

17 He cloathed himself with cursing, like as with a raiment: and it shall come into his bowels like water and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is always girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth and am driven away as the grasshopper,

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproach unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord my God: O save me according to thy mercy.

Sc. This and the following Imprecations are not to be considered as the Words of *David*, but of *David's* Enemies against him: as will appear by considering that he speaks of his Enemies in the fourth Verse in the *Plural* Number, whereas this Imprecation is ut-

tered against one Person in the *singular*. And if the Word *saying*, was added after the Expression *good Will*, in the end of the fourth Verse the Difficulty would be sufficiently cleared up.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be cloathed with shame : and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

M O R N I N G P R A Y E R.

§ Psalm 110. *Dixit Dominus.*

TH E Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: * the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

§ The Psalmist, under the Image of a young Prince, taking Possession of a Kingdom and going forth to subdue all that oppose him, here foretels that the *Messiah* should be exalted to the right of God; that he should be the King and High Priest of the Church; that he should gloriously establish his Kingdom, and triumph over all his Enemies.

* *The Dew of thy Birth is of the Womb of the Morn-*

ing. This is a remarkable Prophecy concerning the extraordinary Propagation of the Gospel; signifying that the Converts to Christianity should be more splendid and numerous than the Drops of pearly Dew which bespangle the Grass on some fair Summer's Morning: and like that too refreshing and fertilizing all around them by their heavenly Doctrine and Examples.

And they shall say: *Confitebor tibi.*

I Will give thanks unto the Lord with my whole heart: secretly among the faithful; and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 **†** The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

§ Psalm 112. *Beatus vir.*

BLESSED is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

* This Psalm in the original is alphabetical; the first letter of every Verse representing the order of the Hebrew Alphabet; and was probably done as an help to the memory. Herein the Prophet recounts the divine benefits, as well in general, with respect to the creation and preservation of all things, as those which had been peculiarly bestowed upon the Jews.

† The fear of the Lord is the beginning of wisdom, &c. With respect to this passage, Dr. Tillotson, saith "Re-

gion tends to the improvement of our understandings. I do not mean only that it instructs us in the knowledge of divine and spiritual things, and makes us to understand the great interest of our Souls, and the concerns of Eternity better, but that, in general, it doth raise and enlarge the minds of Men, and make them more capable of true knowledge, by subduing their Lusts, and moderating their passions. Because the more any Man's Soul is cleansed from

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

† Psalm 113. *Laudate, peuri.*

Praise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling

"the filth and dregs of sensual Lusts the more nimble
"and expedite it will be in its operations. The more
"any Man conquers his passions the more calm and
"sedate his Spirit is, and the greater equality he
"maintains in his Temper, his apprehensions of
"Things will be the more clear and unprejudiced,
"and his judgment more firm and steady."

§ This Psalm is wrote alphabetically like the preceding, and may be said to be an explication of that saying of St. Paul to Timothy, viz. that godliness hath

promise of the Life that now is, and of that which is to come. 1 Tim. iv. 8.

|| Blessed is the Man that feareth the Lord, he hath great, &c. i. e. He who is a truly religious good Man will enjoy a sensible pleasure in the discharge of his Duty. Happy is he who is arrived at such a pitch of Virtue.

† This is a Psalm of Praise, and an Exhortation to celebrate the infinite Power, Majesty, and Providence of God, by which all Things are governed and pre-

so high: * and yet humbleth himself to behold the things that are in heaven and earth ?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire ;

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

EVENING PRAYER.

§ Psalm 114. *In exitu Israel.*

† **W**HEN Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion,

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou, Jordan, that thou wast driven back ?

6 Ye mountains, that ye skipped like rams: and ye little hills like young sheep ?

7 Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

|| Psalm 115. *Non nobis Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

served, and the lowly in particular are exalted.

* *And yet humbleth himself to behold the Things, &c.* When we consider the unspeakable distance there is betwixt God and his Creatures it must be considered as an act of the greatest humiliation in him to regard the Things that are in Heaven, where even his Angels must humbly acknowledge all their excellency to be received from him,

§ This Psalm is a poetical narration of the miraculous conveyance of the Israelites from Egypt to Canaan.

† *When Israel came out of Egypt, &c.* If the Jews had reason to exalt the power and goodness of God on account of their deliverance from Egyptian slavery: much more reason have Christians to praise and bless him for their Redemption from Sin and Death: of

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not; feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 † He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

which the former was but a faint emblem.

|| This Psalm seems to have been wrote when the Israelites were under some grievous and public calamity. The Psalmist herein implores their deliverance—describes the vanity of Idols—and represents the happiness of those who serve and worship the true God.

† He shall bless them that fear the Lord, both small and great, &c. Be of good comfort therefore ye poor

yet faithful Servants of God. The Master whom ye serve is no respecter of Persons. He takes care for the lowest as well as the highest of the Sons of Men: and he distinguishes his Favourites only in proportion as they excel each other in Virtue and Holiness. A distinction which the poor Man has an equal opportunity of sharing in with the rich.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

M O R N I N G P R A Y E R.

|| Psalm 116. *Dilexi, quoniam.*

I AM well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: † I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

|| This seems to be a Psalm of Thanksgiving after a recovery from Sickness, or deliverance from some grievous calamity. In which the Psalmist affectingly describes the distress to which he had been reduced: and praises God for his Mercies towards him, in strains of the most fervent gratitude.

† *I said in my haste, all Men are liars.* It may seem at first sight as if *David* had uttered a rash unadvised expression for which he thought himself blameable. But this passage implies only that "he was in so difficult and dangerous a situation, that he could not forbear openly declaring that all human help

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

† Psalm 117. *Laudate Dominum.*

* O Praise the Lord, all ye heathen: praise him, all ye nations.
2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

|| Psalm 118. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

" was vain; and that God was his only sure dependence."

† The Psalmist here calls upon all the Nations of the World to praise God, because of his Mercy and Truth.

* O praise the Lord all ye Heathen, &c. This passage St. Paul considers as a prophecy concerning the conversion of the Gentiles: and as a reason why the Gentiles should share with the Jews in offering up their united praises to God for his Mercies in Christ Jesus.

Rom. xv. 11. Because as all People partake in the divine goodness, all certainly ought to join also in thanks to their common Benefactor.

|| David here exhorts all the Israelites to celebrate the goodness of God: and fervently praises him for enabling him to triumph over his Enemies. The People answering his invitations, by blessing the Lord, and praying for the prosperity of their Sovereign. The latter part of this Psalm relates to our Lord Jesus Christ.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 * The same stone which the builders refused: is become the head-stone in the corner.

* *The same Stone which the Builders refused, is, &c.* of Israel; and was yet notwithstanding advanced to the Kingdom, yet it more fully and completely belongs to Christ. Because as the Head-Stone in the Corner is Tho' this passag: may in some degree relate to David, as he was despised by his Brethren and the great Men

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

§ Psalm 119. *Beati immaculati.*

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

that which is put as the Angle of a Building, to join both Walls together; as well as to sustain the Weight of the Structure: So *Jesus Christ* is that *Corner Stone* which was rejected by the *Jews*, but is become the *Corner Stone* of the Church, and the *Stone* that binds and unites the *Jews* and *Gentiles* in the union of the same Faith.

§ This Psalm consists of twenty-two divisions, con-

taining eight Verses a piece. Each of the divisions, in the original, beginning with a different Letter, in the order of the Hebrew Alphabet: and was probably done with a design to prepare the attention of the Reader, and help the memory. The chief purport of this Psalm is to shew that a happy Life consists in the observation of the Law.

In quo corrige?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I fought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

ODO well unto thy servant: that I may live and keep thy word.

2 * Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

* Open thou mine Eyes, that I may see the wondrous, &c. As the Eye cannot see the Sun without the light of the Sun; so neither can the human Mind compre-

hend the divine mysteries of heavenly Doctrine unless it be illustrated by the light of God.

8 § For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

M O R N I N G P R A Y E R.

Legem pone.

TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

§ For thy Testimonies are my delight and my Counsellors. King Alphonsus being asked who were the best

Counsellors, reply'd; " the Dead; meaning Books, which flatter no Man, and teach the Truth pure and

7 Take away the rebuke that I am afraid of: for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrunked from thy law.

4 For I remembered thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

unmixed. Far more properly might *David* term the Laws of God his *Counsellors*. Since they will faithfully shew every Man to himself, who sincerely consults their opinion: and administer the most effectual advice for his welfare.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 * Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

* Before I was troubled I went wrong: but now, &c. are too apt to grow careless and negligent in their Duty, and too readily give way to Temptations. But whilst Men enjoy health and prosperity, and all things go well with them in their worldly affairs, they naturally leads them to self examination, and a reforma-

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

EVENING PRAYER.

Manus tuæ fecerunt me.

TH Y hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let my heart be found in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 † For I am become like a bottle in the smoke : yet do I not forget thy statutes.

tion of their Conduct. Happy are those who are careful to make such use of the divine chastisements.

† For I am become like a Bottle in the smook : yet, &c.

The Antients usually made their *Bottles* of Goat Skins : which if they were placed too near the Fire, would necessarily be apt to be shrivelled, and dried up. Such

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pitts for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickned me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

LORD, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding than my teachers: for thy testimonies are my study.

David represents himself to be through the force of mind he resolves to persist in the discharge of his affliction: yet with a becoming piety and steadiness of Duty.

4 I am wiser than the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgments: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter than honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

M O R N I N G P R A Y E R.

Lucerna pedibus meis.

TH Y word is a lantern unto my feet: and a light unto my paths.

2 I have sworn, and am stedfastly purposed: to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold: thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci iudicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 † Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

† Therefore hold I straight all thy Commandments, distinction as to those which did or did not suit his own Disposition or Temper of Mind. And this is God's Commandments in general; without making a certain, indeed that they who reject those precepts

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord: and true is thy judgment.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O. grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart hear me, O Lord; I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

which oppose their Lusts and comply only with those but themselves: and must expect to be dealt with as that suit their Inclinations, do not properly serve God accordingly.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 *Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee and thy judgments shall help me.

8 I have gone a stray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

M O R N I N G P R A Y E R.

|| Psalm 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord: and he heard me.

* Seven times a Day do I praise thee because of, &c. That is *very often*. See Prov. xxiv. 16. because the number seven among the Jews is a number of perfection. And whatever some People may think of David's devotion in this respect—certainly did we duly reflect upon the innumerable inestimable blessings that our good God is continually bestowing upon us, we should have reason to say, as the Psalmist did on another occasion, *the praises of God shall be ever in my mouth*. || The Psalmist herein complains of the deceitful poisonous calumnies of some malicious Persons against

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 † Wo is me, that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar !

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battel.

|| Psalm 121. *Levavi oculos.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 * So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

him; and of the great hardships he endured in being obliged to live among such People: and implores God's assistance. This and fourteen Psalms following have the same title, viz. *the Song of Degrees, or Ascensions*: because they are supposed to have been sung by the Jews either upon their return from captivity, or their going up to Jerusalem at their solemn Festivals.

† *Wo is me that I am constrained to dwell with Mesech, and to have my habitation among the Tents of Kedar.*

Kedar was the Son of Ismael whose descendants were a wild uncivilized race of People, dwelling in Tents, like the Arabs at this Day. This might be therefore a metaphorical expression with the Psalmist signifying the rudeness and wickedness of the People he was

forced to live amongst. A circumstance which must always be matter of concern to pious good Persons.

|| King David going out to War, first approaches the Ark of God which was fixed in Mount Zion, and here implores the divine help, on which alone he professeth that he fixeth his dependence. The High Priest, in return, assures him from the Tabernacle, that God will be his continual protector by Day and by Night.

* *So that the Sun shall not burn thee by Day: neither the Moon, &c.* It might full as properly have been translated, "The Sun shall not injure thee by Day: neither the Moon by Night." For the Antients supposed that the Moon had a noxious influence upon the

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

§ Psalm 122. *Lætatus sum.*

I WAS glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city: that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 * O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousness within thy palaces.

8 For my brethern and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

|| Psalm 123. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

human Body, through the cold, or too great degree of moisture which it is said to produce. When we consider indeed the numerous dangers we are exposed to through the weakness and infirmity of human nature: we should have reason to be under continual disquietude, had we not a firm assurance that we are under the protection of a gracious Providence.

§ This Psalm is thought to have been composed by David to be publicly sung when the Israelites assembled at Jerusalem upon their solemn Festivals.

The People are here represented as congratulating each other upon their going up to the House of the Lord; and on that occasion celebrating the praises of the City of Jerusalem, and wishing its prosperity.

* O pray for the peace of Jerusalem: they shall prosper, &c. Hence let every Man learn not only to pray for, but also endeavour to promote the tranquility and welfare of the Nation or Society to which he belongs.

|| The Jews being oppressed and persecuted by their Enemies here implore the divine assistance.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 † Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

§ Psalm 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 † Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

* Psalm 125. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 † For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

† Our Soul is filled with the scornful reproof of the wealthy, &c. Riches and prosperity are too apt to make Men forget themselves, and to treat their inferiors with haughty, overbearing insolence. So true is the observation of the Poet, that

Want is the Scorn of every wealthy Fool:

And Wit in Rags is turn'd to Ridicule.

Great need there is therefore to remember the Psalmist's advice *If Riches, increase, set not your Hearts upon them,* Psalm lxii. 10.

§ This seems to be a Psalm of Thanksgiving after obtaining some signal Victory: in which David acknowledges, and exhorts the Israelites to acknowledge that their deliverance was owing to God's help alone: and that without his protection they had been liable to be destroyed long before.

† Yea the Waters had drowned us, &c. This is a metaphorical expression signifying the violent impetuosity with which they were attacked by their Enemies.

* This Psalm is consolatory: for it contains most

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil-doers, but peace shall be upon Israel.

E V E N I N G P R A Y E R.

‡ Psalm 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoice.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

* Psalm 127. *Nisi Dominus.*

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

precious promises concerning the secure establishment of the Church and the continual defence of the Righteous.

† *For the Rod of the Ungodly cometh not, &c.* This passage seems to be well explained by St. Paul, 1 Cor. x. 13. *But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.*

‡ The Jews here joyfully celebrate the wonderful deliverance which God had granted, in bringing them out of the *Babylonish* captivity: beseeching him to complete their restoration.

* This Psalm tends to shew that all care for the prosperity of Cities and Families is unprofitable without the protection of Providence: and that a fruitful offspring are the effects of his Blessing.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

§ Psalm 128. *Beati omnes.*

Blessed are all they that fear the Lord: and walk in his ways,
2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

† Psalm 129. *Sæpe expugnauerunt.*

MANY a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which whithereth afore it be plucked up.

§ This Psalm enumerates the worldly blessings which God bestows upon the Righteous, viz. success in their Labours; happy Wedlock; a flourishing Offspring; social Prosperity; and numerous Descendants.

† The Prophet here commemorates the dangers and deliverances of the People of God; and foretels certain destruction to their Enemies.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

† Psalm 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord: who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

* Psalm 131. *Domine, non est.*

LORD, I am not high-minded: I have no proud looks.

2 I do not exercise myself in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

M O R N I N G P R A Y E R.

§ Psalm 132. *Memento, Domine.*

LORD, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

† This is the sixth of the penitential Psalms. Herein the Psalmist implores the Mercy of God, and the pardon of his Sins; and expresses his confidence in the

divine goodness.

* David solemnly protests in this Psalm that he had not entertained proud and haughty thoughts of himself

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep; nor mine eye-lids to slumber: neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

but had always studied to live in innocence and humility.

§ This Psalm appears to have been composed by Solomon when he had come to a resolution of fulfilling

his Father's intention of building a Temple to the Lord. See 2 Sam. ix. and compare Verses viii. ix. and xvi. with 2 Chron. vi. 41.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

‡ Psalm 133. *Ecce, quam bonum!*

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

* Psalm 134. *Ecce nunc.*

BEhold now, praise the Lord: all ye servants of the Lord;
2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

2 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

‡ Psalm 135. *Laudate Nomen.*

O Praise the Lord, laud ye the Name of the Lord: praise it,
O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

‡ The Psalmist observing the numerous concourse and harmony of the People assembled together for the celebration of some Festival, expresses his sense of so joyful a spectacle in this Psalm.

* The Psalmist here exhorts the Levites to be watchful and diligent in the discharge of their office: im-

ploring the divine Blessing upon them.

‡ In this Psalm the Priests and Levites are particularly excited publicly to celebrate the praises of God; the Psalmist commemorating some of his Works, and describing the vanity of Idols and the folly of Idolatry.

5 For I know that the Lord is great: and that our God is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

EVENING PRAYER.

† Psalm 136. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 **O** give thanks unto the God of all gods: for his mercy endureth for ever.

3 **O** thank the Lord of all lords: for his mercy endureth for ever.

4 **Who** only doeth great wonders: for his mercy endureth for ever.

5 **Who** by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 **Who** laid out the earth above the waters: for his mercy endureth for ever.

7 **Who** hath made great lights: for his mercy endureth for ever;

8 **The** sun to rule the day: for his mercy endureth for ever;

9 **The** moon and the stars to govern the night: for his mercy endureth for ever.

10 **Who** smote Egypt with their first-born: for his mercy endureth for ever;

11 **And** brought out Israel from among them: for his mercy endureth for ever;

12 **With** a mighty hand, and stretched out arm: for his mercy endureth for ever;

13 **Who** divided the Red sea, in two parts: for his mercy endureth for ever.

14 **And** made Israel to go through the midst of it: for his mercy endureth for ever.

15 **But** as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 **Who** led his people through the wilderness: for his mercy endureth for ever.

† This may be reckoned amongst the historical Psalms, and was sung alternately, Ezra iii. 10. 11. The Psalmist herein celebrates the praises of God, and particularly his infinite power and goodness, which had

been displayed in the works of the Creation, and in the deliverance of the *Israelites* from the bondage of *Egypt* and giving them possession of *Canaan*.

- 17 Who smote great kings: for his mercy endureth for ever;
 18 Yea, and slew mighty kings: for his mercy endureth for ever;
 19 Sehon king of the Amorites: for his mercy endureth for ever;
 20 And Og the King of Basan: for his mercy endureth for ever;
 21 And gave away their land for an heritage: for his mercy endureth for ever;
 22 Even for an heritage unto Israel his servant: for his Mercy endureth for ever.
 23 Who remembered us when we were in trouble: for his mercy endureth for ever.
 24 And hath delivered us from our enemies: for his mercy endureth for ever.
 25 Who giveth food to all Flesh: for his mercy endureth for ever.
 26 O give thanks unto the God of heaven: for his mercy endureth for ever.
 27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

* Psalm 137. *Super flumina.*

BY the waters of Babylon, we sat down and wept: when we remembered thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth, yea, if I prefer not Jerusalem in my mirth.

* This Psalm seems to have been composed by the Levite Singers when they were Captives in *Babylon*, or soon after their return; when they saw the impending destruction of that City.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

† Psalm 138. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness towards me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

M O R N I N G P R A Y E R.

|| Psalm 139. *Domini, probasti.*

* **O** Lord, thou hast searched me out, and known me: thou knowest my down-fitting, and mine up-rising, thou understandest my thoughts long before.

† David here promises publicly to celebrate the praises of God for his Mercies towards him; and exhorts all the Kings of the Earth to join with him in divine Worship: expressing a firm confidence in God's help and protection under every circumstance of Life.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me I cannot attain unto it.

6 Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

|| David here celebrates God's Omnipresence, his infinite Knowledge and wonderful Skill in the formation of the human Body. He expresses his delight in contemplating the Works of Providence—and his aversion to Sin—and earnestly intreats God to cleanse him from all Iniquity.

* O Lord thou hast searched me out, &c. &c. This

very sublime and awful description of God's universal presence and perfect knowledge of all things affords a most powerful motive to Virtue, and discouragement to Vice. For what Man could dare to live wickedly under the apprehension that he is continually in the presence of an infinitely holy and just God, who will most assuredly punish all Workers of Iniquity!

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

§ Psalm 140. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man: and preserve me from the wicked man;

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

§ This Psalm was composed against the Flatterers of Saul who had misrepresented David to that Monarch.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 † A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy fight.

* Psalm 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy fight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words for they are sweet.

† A Man full of Words shall not prosper, &c. By this is meant one who is an Evilspeaker, Backbiter, or Sycophant. And indeed it is generally observed that no such sort of People may flourish for a time: yet sooner or later they meet with just punishment.

• This Psalm was probably composed the Evening

before David fled to Gath from Saul's persecution, 1 Sam. xxi. 10. When being apprehensive lest by going among Idolators he might be tempted to say or do something inconsistent with his duty, he earnestly implores God's help and protection.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

EVENING PRAYER.

‡ Psalm 142. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

|| Psalm 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

‡ David being concealed in the Cave of Adullam, and surrounded by Saul's Army, here earnestly intreats God to assist him in that eminent danger: vowing to praise him for his deliverance.

|| This is the 7th and last of the penitential Psalms, in which the royal Prophet humbly acknowledges his own unworthiness of God's favour—intreats him to regard his deplorable condition,—graciously to hear

2 And enter not into judgment with thy servant: for in thy fight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

M O R N I N G P R A Y E R.

† Psalm 144. *Benedictus Dominus.*

Blessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope, and my fortress, my castle, and deliverer, my de-

his prayer,—to guide him by his spirit—and deliver him from his present distress.

† This is a Psalm of Thanksgiving for the victories and deliverances which God had granted to David.

sender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him ?

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 † That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

* Psalm 145. *Exaltabo te, Deus.*

I Will magnify thee, O God, my King : and I will praise thy Name for ever and ever.

and a prayer for the prosperity of *Israel*.

† That our Sons may grow up as the young, &c.

Tho' temporal Blessings seem here to be chiefly pray'd for as the Law of *Moses* was founded upon temporal

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 † Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

promises: yet as *Christians* it becomes us principally to pray for spiritual Blessings: because we know that if we seek the Kingdom of God and his Righteousness, all earthly enjoyments that he sees good for us shall be added unto us.

* The Psalmist here first celebrates God's Majesty, his wonderful Works, but especially his goodness to mankind in general: and afterwards his spiritual bene-

fits towards them that fear him in particular.

† *Great is the Lord, and marvellous, &c. &c.* Concerning this passage we may justly apply the words of the Son of Syrach. Ecclesiasticus xliii. 30. *When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed: and when you exalt him, put forth all your strength, and be not weary; for you can never go far enough.*

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

† Psalm 146. *Lauda, anima mea.*

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

† *David* here vows continually to celebrate the praises of God, in whom alone Men ought to place their confidence, if they hope for true happiness:

because he hath created all things,—is a strict observer of his promises,—and both ready and able to succour his People in distress.

10 The Lord thy God, O Sion, shall be King for evermore:
and throughout all generations.

EVENING PRAYER.

* Psalm 147. *Laudate Dominum.*

O Praise the Lord, for it is a good thing to sing praises unto our
God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the
outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medi-
cine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by
their names.

5 Great is our Lord, and great is his power: yea, and his
wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly
down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon
the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for
the earth: and maketh the grass to grow upon the mountains, and
herb for the use of men;

9 Who giveth fodder unto the cattle: and feedeth the young
ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither de-
lighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their
trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath
blessed thy children within thee.

* This Psalm was probably composed upon the return of the Jews from the Babylonish captivity; who are here exhorted to praise God on account of the works of the Creation, and for the Mercies which he had shewn to that Nation in particular.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 † He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

† Psalm 148. *Laudate Dominum.*

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm fulfilling his word:

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattle: worms and feathered fowls;

† He hath not dealt so with any Nation, &c. It is in our esteem, and engage us to possess them with thankfulness, and use them to the glory of God, and our own Salvation.

† This may be justly termed the universal Hymn. For herein all Creatures are called upon to celebrate the power, wisdom, and goodness of God.

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

† Psalm 149. *Cantate Domino.*

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoice in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

* Psalm 150. *Laudate Dominum.*

O Praise God in his holiness: praise him in the firmament of his power.

† This Psalm is a Song upon some signal Victory, and some great Exploits done by the Jews, and therefore it probably relates to the Davidical Times, when

they made the greatest figure, and gained the most considerable Victories.

* This Psalm, which is the last, is all rapture and
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2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

transport, and seems to have been penn'd on purpose to be a conclusion of the sacred Songs, to shew what is the design of them all, that is to assist us in praising God in which let us all unite now and for ever more:

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